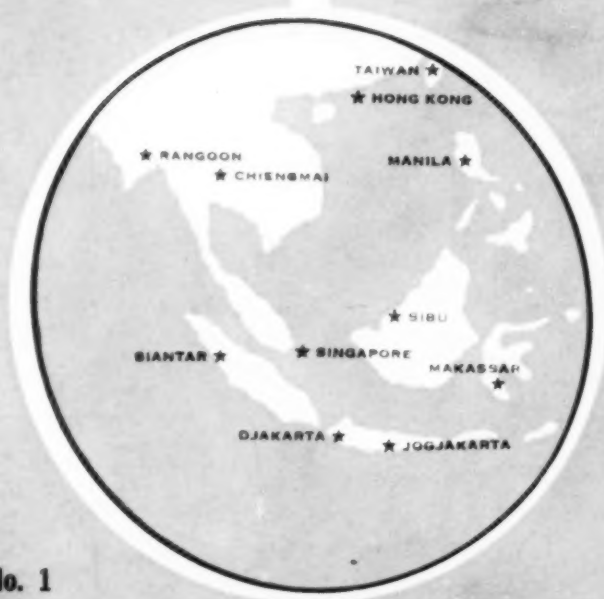


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Editorial

I

This issue is being prepared in the general gloom following the abortive 'Summit' talks. There seems to be a good deal of evidence to show that ordinary folk around the world had been hoping for much from this meeting of 'the Powers'. With the development of ever more effective means of world destruction, willingness to discuss the dangers and threats to world peace seemed like a breath of sweet reasonableness in a mad world. So much the greater has been the disappointment that reasonableness has dissolved in wrath, and reiterated self-righteousness.

The troublesome question arises—what has the Gospel to say in this situation, if not to all, at least to those who accept its imperatives. There is no blue-print, and the Gospel does not guarantee "success", particularly, we might say, success in playing the world's game. But in this realm of power politics and attempts to "get one ahead" of the other side of the world, is there no place for a greater exercise of the qualities and attitude demanded by loyalty to the Gospel? Or is this to revert to a new slavery, an invitation to the cynically powerful to exploit the situation with ever increasing *hubris*? Is it either this or "Trust in God,—and keep your finger on the button that will at least ensure 'the enemy' gets what he gives!"

These rather gloomy reflections may be considered an introduction to two articles in this issue bearing on the *Gospel in the world*, and the social aspects of Christian Obedience. One by Professor Matuo Takenaka, of Doshisha University, Japan, on "*A new understanding of the world*" was delivered last year at the Inaugural Assembly of the East Asia Christian Conference.† The other by Dr. Lauby, Chaplain at Silliman University, Dumaguete City in the Philippines on *The Protestant Ministry* and based on a survey conducted among Protestant Ministers in the Philippines indicates that social concern and social obedience is very much on the periphery of the ministry's thinking. Of course, first things must come first. The task of the church, everywhere and all the time, is to confront men with Jesus Christ and his Gospel, and to claim obedience to Him who is even now Lord of the Universe, the world, and all men. But too often we limit the obedience demanded in the name of the Gospel to personal devotion and prayer, family life, church attendance, and avoidance of the more obvious sins. But get beyond these areas, and the trumpet sounds with a less certain voice. It is

† Another of these 'background addresses', by M. M. Thomas, will appear in our October issue.

easier to say our prayers and worship together than to know what to do with H-Bombs, ballistic missiles and sky sputniks now that we live in the shadow of mass destruction. An illustration of this comes from the lighter columns of the British weekend review 'New Statesman'—a feature entitled 'This England' that invites readers to send in entries culled from print anywhere, illustrating the oddities of people and institutions. This particular entry ran as follows; "Larger congregations at the Methodist churches in at least two villages, a general strengthening of Methodist life in the area, opportunities for chaplaincy work, and more employment for local people—these are some of the things hoped for in the Whitby Circuit Yorkshire, following news that a £43,000,000 Anglo-American ballistic missile early warning station is to be built on Fylingdales Moor."

The particular denomination mentioned is immaterial. It could as easily have been Presbyterian, Baptist or C. of E.

Typical of all of us is that where the big issues are being settled outside the church, in the world,—in this case involving four minutes' warning of imminent destruction—the churches are concerned about bigger congregations, and strengthening of denominational life. We are not using "the rich diversity of Christ's giving—gifts that were made that Christians might be properly equipped for their service."^{*} The only way the church can effectively deal with the world's problems—the problems of all of us—is through the obedience of Christians involved in them, who know they are called of God to work out their obedience in that involvement. It applies to Christian Presidents, Prime Ministers, Statesmen, as well as to the rest of us. And maybe the church does not give these lonely men enough 'equipment for their service', in that peculiarly grey world of ambiguities in which they live.

II

LAYMEN'S HELP TO AN UNDERSTANDING OF TILlich.

A Glossary of Tillich Terms.

We draw attention of readers in general, and delegates to the 1960 Study Institute in particular, to an interesting contribution in *Theology Today* (April 1960).

It is a glossary of Tillich terms compiled by a group of lay people in the Study Programme of the Concord Methodist Church, Dayton, Ohio, and represents their labours over a twelve weeks period digesting Tillich's *Systematic Theology*, vol. 2.

In four work groups they read, discussed, defined and re-defined the words they felt needed to be understood to understand Tillich.

* Ephesian's 4 7. ¹² Phillips' translation.

The resulting forty-six 'definitions' can be studied with profit, and are mentioned here particularly because Tillich's Systematic Theology is recommended reading for this year's Study Institute.

Apart from the worth-while results of this seminar, this effort is surely to be commended as showing what a resolute group of laymen and women in a congregation can do when they get down to a solid theological job.

Congregations in Singapore, Djakarta, Hongkong, Taiping, Manila etc., please note!

III

INTERNATIONAL CONFERENCE OF SOUTH EAST ASIAN HISTORIANS UNIVERSITY OF MALAYA, SINGAPORE, JANUARY 16—20, 1960.

We are glad to draw attention to this Conference of Asian Historians.

Its objects are:

- (1) To bring together both Asian and European Historians of South East Asia so that they may discuss their points of view, their problems, and the prospects of historical research in this area.
- (2) To exchange information on the results of the latest research on the history of this area.

The Conference will deal with the political and economic history of South East Asia, and also with religious factors in this history. At the moment, one has the impression that this 'religious factor' is thought of mainly in terms of Islam. It would be all the more important if some historians could be present who were well up on the Christian aspects of South East Asian history, as these are important factors too.

It is not clear at the moment whether any financial aid for travel and accommodation is going to be available for those wishing to attend the Conference. Correspondence should be addressed to Dr. Wong Lim Ken, History Department, University of Malaya, Singapore, 10. Church historians in any of our Associated Theological Schools in South East Asia should take special note of this Conference. Papers are invited, and will be circulated in advance, but should be submitted not later than August 31st. (8,000 to 10,000 words).

The New Testament and the Christian Ministry in India

by

Rt. Rev. A. M. HOLLIS †

The New Testament is not a handbook of ecclesiastical law, defining the functions of different officials and their relationship one to another. The search for a "scriptural polity", has a long history but it is misconceived from the start. We cannot determine by a study of the New Testament precisely what form of organisation is needed today for the Indian Church or for any section of it. We can, however, remind ourselves from the New Testament what the Church exists to do. We can then ask ourselves how far its present pattern is well calculated for the performing of those functions here and now.

It is a weakness that in some measure attaches to the stimulating writings of Roland Allan on Missionary Methods, a weakness more visible in some of his followers, that this fact is not always clearly recognised. It is good for us to be made aware of the wide differences between the way in which the Church grew in New Testament times and the methods and assumptions of what may be called the modern missionary movement. But even if we were to be convinced that the Apostle Paul worked exactly as Roland Allan thought he did, we should not by that fact be compelled to employ precisely the same methods in India today. In the first place, at no period, not even in New Testament times, has the Church been perfect and never have God's servants been infallible, even if they were apostles. It appears to be an almost ineradicable tendency in human nature to believe that there has once been a Golden Age and to represent every reformation as a return to some imagined period of perfection. History gives no warrant for any such belief and every true reformation is in fact more a progress than a regress. Secondly, Christianity is rightly understood as a continuing activity of the living God. Its organisation and its method cannot therefore remain unchanged in face of a world which is constantly altering. Even where the objective remains the same the ways in which it can be attained will vary with the varying circumstances of men's lives. The New Testament

† From Fifty Years of Service, the Golden Jubilee volume of Bangalore Theological College.

can recall to us what God has set the Church in the world to accomplish. It can never determine for every time and every place that this task must be accomplished through one unchangeable pattern of organisation or one invariable method of work. The living God implies a living Church.

What then has the New Testament to say to us about the Church and its ministry? First, it reminds us that God means there to be a society, a fellowship, which, by the quality of its interrelated life, shows the nature of God and his purpose for the whole of creation. The key words are love, reconciliation, peace. They describe first the relationship between God and those men and women who, in Jesus Christ his Son, have received the right to become God's children. But they describe no less the relationship which ought to exist among those who are God's children, who in Christ are brothers and sisters. The whole Christian society and, in a very special sense, each local manifestation of it, each Church, is to be one in God. The Pauline figure of the body describes a system of mutual relationship, in which every member is needed for the proper functioning of the whole. There can be no place for purely passive members, who give nothing and do nothing, who merely receive and are acted upon. The whole body is priestly, ministerial, an expression of God's saving love for the world. The whole body can play its full part only when every member does what the Holy Spirit allots to him or her as a function within the fellowship of the one body. No one section within the whole Church can rightly claim to be in any exclusive sense priestly. Possibly even more important, the Church can never wholly devolve its priestly functions upon one section of its membership. The entire body of believers has received the first-fruits of the Spirit. Within the one fellowship there are no gradations of holiness, no near and far in relation to the one God to whom all pray, Our Father.

The Church's ministry ought never to be thought of in separation from the ministry of the Church's Lord. As he worked while he was on earth, so he continues the same work now in and through his Church. The Christian ministry is not a substitute for an absent Christ. If there is no "Real Presence" of Christ in the ministry, there is no Christian ministry. That means that the aims, methods and power of the Christian ministry, everywhere and at all times, must be those of Christ. (John 15: 16.) In the New Testament Christ's ministry is seen as a ministry to the world and a ministry to his own disciples. The Old Testament distinction between the People of God and the nations or gentiles, deeply transformed, yet remains valid then and today. Christ carries on within and through his Church both his ministry to the world and his ministry to his own disciples. It is important to insist that this New Testament distinction between the people of God and the gentiles, between the Church and the world is not the same as the distinction between good and bad

men or as the distinction between converted and nominal Christians. It is a distinction based upon a divine act and men's relation to God in Christ. The Christian, however forgetful or disobedient, is radically different from the unbeliever. This is the point of Paul's argument to the Christians at Corinth and elsewhere. (1. Cor. 1: 13; 3: 16; 5: 1; 6: 1-11; Ephesians 2: 11-22; Col. 1:13, 21-23 etc.) Paul's own ministry is primarily a ministry to those who do not yet know the Gospel. He and others are set apart in an especial way to carry on the Lord's ministry to the world. They are evangelists. (1 Cor. 1: 17.) Here we may need to rethink the pattern of ministry which we have inherited from the West. Medieval and Reformation Christians worked and thought within "Christendom", a society in some sense Christian. They had little if any realisation of a ministry to the world in the New Testament meaning of that word, a ministry to a civilization built upon foundations not merely non-Christian but non-Biblical. They thought of the ministry as essentially a pastoral office, the care of those who were by baptism within Christ's Church. They had largely if not entirely lost the sense of that mission or sending (*apostole*) which define the work of the Son, of the Church and of the ministry, in relation to the world. (John 20: 20-23.) The apostolicity of the Church and of the ministry became more a matter of contact with the past than of a Christ-given activity in the present. Three evil consequences of this can often be seen today. First, evangelism is thought of as a kind of side line for people whose main ministry is a pastoral one to Christians. Secondly, evangelism is confused with the revival of those who are in some sense already within the Christian Church. Thirdly, evangelism is degraded from that primary place in the divine plan which it holds in the apostolic writings to being the function of an inferior grade of unordained workers. Mission (*apostole*) is fundamental to the work of Christ and to the work of the Church of Christ and therefore to the ordering of the Church's ministry. The Church in Asia is, like the Church of the New Testament, set within radically non-Christian societies to preach the Gospel to those societies. It may well be that a pattern of ministry developed within Western Christendom needs drastic overhauling before it can be adequate for the work of the Church in Asia today.

But Christ's ministry was no less a ministry to the Church, for it is through his disciples that he wills to carry on his ministry to the world. (John 17.) That ministry may be described in two words. Oversight (*Episkope*) and Service (*Diakonia*). Both are summed up in the scriptural symbol of the shepherd or pastor, who has authority over the sheep and lays down his life for the sheep. (John 10: 1-18.) It may express itself in two separate offices, since we find at Philippi both bishops (*episkopoi*) and deacons (*diakonoï*), but the two functions are not mutually exclusive. (Phil. 1: 1 cf. 1 Tim 3: 1-8.) Both the oversight and service are the expression of love. Christ's authority,

legitimate among his disciples, differs radically from the authority which is seen in the world just because its aim is always to give rather than to receive. (Acts 20: 28-35; Mark 10: 35-45.) As the Church in Asia today may need to develop more effective forms of ministry to those without, so it may be that better methods for the carrying on of the pastoral ministry to those within the fellowship can be devised. The principles which are to be found in the New Testament remain true for all time but the way they are to be put into effect may change with changing circumstances.

It is clear from the New Testament that the Christian ministry is not a continuation of the Aaronic priesthood and that analogies drawn from the Old Testament throw little if any light on its true nature. The Old Testament priesthood stood between the mass of the people and God. It was able to come nearer to God without danger. The pattern of the tabernacle and of the temple witnessed to this. As the writer of the Epistle to the Hebrews teaches us, this is not true of the Christian Church. The whole idea of a priesthood as a kind of insulation against the perils of the divine holiness is transcended in Christ. Every Christian has access to the presence of God. There is no Holy of Holies into which only the High Priest may enter. History reminds us that this Old Testament and, it may be added, ethnic conception of priesthood crept back into Christian thinking early and has never been wholly expelled. The South Indian Christian is by no means entirely free from the idea that the ordained minister has a superior kind of holiness which enables him to come nearer to God than can the ordinary lay person. But in the New Testament the whole Church is a royal priesthood and a holy nation. We need to realise this and to manifest it by the patterning of our life as a Christian fellowship and by the place which we give to the ministry within the whole life of the Church.

We need, as has been said, a ministry possessing the widest possible measure of acceptance among Christians. This means that we shall never experiment for the sake of experiment. We shall not change what has come to us down the ages just for the sake of change. But, if it is true that there is no one pattern of organisation commanded in Scripture, it is surely permissible to ask certain questions and also to seek a wider tolerance of divergencies than is sometimes given, in relation to the organisation of the Church and to the ways in which we describe the nature of the Christian ministry. If there has been development in the past, it is logical to believe that there may also be developments in the present and in the future, to meet the needs of the Church as it proclaims the eternal gospel in new conditions and within different civilisations. Provided that the basic truth of the gospel be retained, is complete uniformity in this matter of the ministry essential to mutual fellowship and communion between Churches? May there not be room for experiment?

The Christian society in India might well ask these questions and

plead with the Churches of the West that they allow Indians to seek the right answers in their own setting. The first, where there would seem to be general agreement throughout the world that some changes within the traditional pattern are necessary, is that of the place of a local ministry, not highly trained or professional, in large measure at least supporting itself by some ordinary employment. The Reformation abolished the "Massing priest", incapable of preaching, with the aim of reuniting Word and Sacrament in the true understanding of the Christian ministry. It is with the aim of reuniting Word and Sacrament, so largely separated throughout South India by our dependence for the normal pastoral care of the congregations on unordained preachers while sacraments wait for the occasional visit of the ordained ministers, that some of us are deeply concerned for this development of a truly local ordained ministry drawn from the congregations themselves.

Secondly, is there no room, alongside persons who have accepted a vocation to a life-long ministry, for some to whom the Church by ordination entrusts a ministry of Word and Sacraments for the care of a group of Christians in a particular place for a limited time or whom it sets apart for a special and temporary piece of work, like that given to Barnabas and Saul by the Church of Antioch. (Acts 13:1-3)? It is usually said that this laying on of hands with prayer was a commissioning not an ordination, but was this distinction made at that date? It might be highly desirable to authorise someone to minister the Word and Sacraments to a group of people, while certain special conditions continued, but it might be by no means equally clear either that the Church wanted that man to have a claim to exercise a permanent ministry or that he himself wished to become a minister after the pattern which we know today. The social and administrative organisation of the Roman Empire had something to do with the idea that the priesthood can only be reached by passing through the minor orders and the diaconate and that every bishop must first have been ordained to the priesthood. May it not be true that similar causes lie at the back of the doctrine that ordination necessarily conveys an "indelible character" and that therefore anyone once ordained is ordained for the whole of his life? It would certainly make it easier in many ways to build up a real local and unpaid ministry if the Church could say that any authority given by ordination, in such a case, was for a specific task in a stated place and, perhaps only for a limited time.

There is another question which is already being widely asked and which is unlikely to be solved, within the context of any particular Church, except by experiment. Are women capable of exercising that ministry of Word and Sacraments which is in so many of the historic Churches confined to men? It may be said definitely that attempts to prove from the New Testament that women are by their sex incapable of receiving the grace of orders have failed to

carry general conviction. Within the New Testament we do not find them exercising these ministries. Our question is: If a Church in India wants to try whether women are effective in the ministry within the social pattern of that Church's life, must other Churches, here or elsewhere, break off communion with it on this ground or can they tolerate diversity of practice?

One final point where the Indian Churches, like the Churches in other countries have much still to learn is in the matter of Church discipline. I would call attention to a valuable article by the Very Reverend George Macleod, formerly Moderator of the General Assembly of the Church of Scotland and Founder of the Iona Community, in a recent number of "The Coracle"* entitled "Confession and Absolution". If we could recover the true pattern of Christian discipline, with the working together of the whole Church as the Body of Christ and of the Christian minister as one to whom a special pastoral care has been entrusted by Christ through his Church, we should do much to build up our Christian life and to strengthen our Christian witness.

Such a place as the United Theological College is particularly fitted to play a part in this seeking to understand the true nature and function of the Christian ministry and its expression within the context of Asia today. It is not tied to any one denominational tradition but has from the first tried to meet the needs of many Christian Churches. In its staff and among its students are those who have first hand experience of Christian life in different countries and under various patterns of Church order. To work and worship together, to learn to understand one another's ways, to become Christian friends, is perhaps the only way to escape from the unrealised assumptions of denominational superiority which bedevils so much of our relations with other Christians. Dr. Sundkler in his book "The Church of South India" has pointed out the importance of the United Theological College in the movement for Christian unity in this part of the world. We may hope that the effect of our co-operation here may increasingly be seen, in South India and on a wider field, in the breaking down of divisions, in the discovery of the true meaning of the Christian ministry and in its bold and imaginative expression within the context of the Asian Churches today and tomorrow.

* March 1959.

A New Understanding of the World and the Need of Theological Renewal

Professor M. TAKENAKA †

I was told that a common morning greeting in Malaya is "Selamat Pagi" meaning peace in early morning. When Japanese meet each other in the street in the morning they say to each other "Ohayo"—which means early morning! When I was in the States studying at Yale Divinity School, I met with a friend in the dormitory so I said to him Ohayo! and he looked at me and said, "What did you say?" I said, "Ohayo!" He said, "No. No. I am from Kentucky."

But seriously there is a profound meaning in exchanging a greeting of peace in the early morning, since we Christians begin the day's work with the spirit of renewal and hope for forgiveness which is already being actualized at the event of Easter morning.

A Number of Rapid Social Changes in Asia

For all of us who come from the various corners of East Asia, this is an unique opportunity to learn together the concrete social problems of the area where we have been engaging in the task of Christian missions today. We recognise the importance of this mutual learning process of our situation since we believe God is at work in the midst of rapidly changing Asia today. The task of the church is not to keep itself away from the changes nor just to make a negative judgment in order to keep the status quo, but to become involved in the common effort with the members of God's people throughout the world to discover what God is doing in the midst of the rapidly changing world. Therefore our attitude is that of sincere mutual enquiry after the will of God today in the actual social context, and to be obedient to his call in this world.

One of the first reactions concerning the present world is that it is small and divided. Through the technological developments of transportation and communication, we are living in one interdependent small world today.

Across the Pacific Ocean, some of the missionaries in the earlier days took more than 20 days, but today the New D.C 8 jet flies over six thousand miles within 14 hours. In my last trip across the Pacific Ocean, I left Tokyo airport at 9.30 a.m. on September 28

† An address given at the E.A.C.C. Inaugural Assembly, Kuala Lumpur, May 1959.

and arrived at Honolulu International Airport at 8.30 p.m. on the same day!!

I asked a German friend who came recently to Japan, how long he took. He said thirty-five days by boat. I came back from Switzerland through Paris over the North Pole by air and after only 35 hours I found myself in Tokyo.

This means we are living in the intimately related one small world. The most symbolical and terrifying example is the production of the massive destructive weapon by which the world is sharing negatively the common fear of destruction. Secondly, the small world is also a divided world. There are many barriers of communications, political curtains, economic division, racial separations and the worst are the religious and denominational walls which divide the people of this world. Through the development of modern technology we can exchange our news so quickly, but so many times, the content of the news we exchange is bad news. We are getting to be literate but ignorant in understanding the spiritual and social problems of one another. This is also true among the churches in East Asia which make clear the conscious effort to understand the suffering and burden in this divided world through the frame of the world wide Christian church.

Thirdly our world is not only small and divided, but also it is a rapidly changing world. Whether we call it Rapid Social Change or Revolution it is a fact that a large scale rapid transformation of social life is going on in Asia today. In the history of the Western countries, there were at least six great revolutions already. Actually the people of the West have experienced in the course of the four hundred years between 1517-1917:—

- (1) The Reformation of 1517 indicates a revolutionary change in religious life;
- (2) The Industrial Revolution through the 18-19th centuries represents a rapid transformation of life from feudalistic and agrarian society to modern and industrial society.
- (3) The Declaration of Independence in 1776 was a significant switching point from colonial rule to the independent state achieved in the U.S.;
- (4) The French Revolution of 1789 testified to the fundamental right of the individual;
- (5) The Civil War of 1861 was a starting point of the still continuing revolution, namely, revolution in race relations; and finally
- (6) The proletarian revolution in 1917, although the form and method are different in each country, represents an organisational social revolution in modern society.

It is not over exaggeration to say these six revolutions which actually occurred in the West in the past four hundred years are coming

to Asia today at the same time.

Two Different Elements of Change

Now here we must go deeper than just giving a description of social change. I must confess there are confusions which exist in the Christian effort to understand Rapid Social Change in Asia. This confusion was brought about partly because Asia is so diversified, so complex, so that the more we know of the real social situation of Asia, we feel a sense of difficulty in grasping the whole situation.

But also the confusion is partly due to the fact that the nature of rapid social change in Asia has two basic roots and different contexts, and we so often mix them up. On the one hand, there are the critical and acute problems caused by the modern development of western-type society. And, on the other hand, there are the unique problems for those countries which have gained independence in recent years and which are trying to develop rapidly the social, political and economic life of the nation.

On the one hand are the changes brought about by the impact of Western civilization which is so de-Christianized and on the other hand are the changes brought about by the process of new independent nations of Asia. The former is the problem of a civilization which has reached maturity and the latter is the problem of a civilization which is beginning to develop a new selfhood. The confusing picture in Asia today of Rapid Social Change is due to the effect of these two contexts of roots occurring simultaneously in every sphere of life.

One of the tasks here in the study of Rapid Social Change is to distinguish some of the characteristics of the two elements of change, namely the Western impact, and that coming out of the Asian countries in the process of independence, and to clarify the differences as well as to see the common element of the problem.

First of all in relation to the role of the state. In Western countries in general, considering the function of the state as the sustainer of justice, state intervention is limited to the minimum. On the other hand, in Asia, although they unanimously support the political independence of the nation, there are different opinions about the role of state, and there is a wide-spread expectation of centralized state planning and direction for the positive development of the social and economic development of the nation.

Secondly, in relation to industrialization, the West after having highly developed industrialization, is now suffering from disintegration of the entire life, creating separations between economic life and family life, and between religious life and secular life.

But in Asia men and women look to the trend of industrialization to provide the opportunity to gain freedom from feudalistic oppression and to raise the standard of living.

Thirdly, in the process of modern urbanizational development of the urban life in the West, there is a phenomenon of disintegration of community and isolation or atomization of the individual. There, an effort to recover a sense of community is the urgent problem. On the other hand, in the area of rapid social change where the traditional form of community restricted so strongly the individual's freedom, there is an urgent pursuit to find the new basis of dignity of the individual in the communal life. If the lonely crowd is a catch-word for the Western Industrial Society, the bounded crowd is the symbolic label for the Asian Industrial workers.

Fourthly, this relates to the concept of freedom. In the West, against the back ground of the considerably developed economic standard of living, there is an emphasis on democracy to protect and maintain the expression of individual freedom. On the other hand, in the area of rapid social change, the primary task of freedom is considered in such a way now as how to gain one of the basic freedoms, namely freedom from poverty. In Asia it is the actual situation that poverty is widespread that presents the obstacle for the development of democracy and freedom of individual expression.

Fifthly, in relation to secularism, the Western countries in the course of industrialization and modernization experienced secularism of various forms. Now some try to recover humanity through religious orientation of our life. On the other hand, in many of the Asian countries, in the past (and to a great extent it is still true of the present situation) traditional religions, either Buddhism, Hinduism or Shintoism, not only have controlled the individual life, but also the entire sphere of the social life. Today the churches of Asia need freedom from the traditional bondage of religious norms which are oppressing the genuine development of social life in the secular sphere. We need deeper spiritual power to give men and women the right of appreciating material life, and a positive understanding of the use of reason in secular life, just as Luther and Calvin and other reformers developed a revolutionary interpretation of ethics in secular society in the field of sex and marriage.

Until now I have described briefly some of the characteristics of social changes in the Asian context compared with the western understanding of change. But the actual situation in Asia is complex precisely because two elements which I have described are mixed up with each other.

The Need for Theological Renewal

The above very brief understanding of social change going on in Asian society calls immediately for a vital rethinking of theological understanding of the nature of the Christian faith. Today in facing the urgent reality of life, the function of theology needs a drastic change. This does not mean theology should adapt to the changing world without reservation, or make normative Christian judgment upon the events of the time. But it does mean to engage with serious

effort to re-discover the nature of the gospel which presents the message to the questions of contemporary minds. This suggests various reformations of task for theological discipline in Asia:

(a) Our theology both in the West and Asia in the course of its modern development, seems to me to have become a narrow discipline in the limited sphere of religious life. But the function of theology it seems to me, is an ability to discern and to interpret the whole world in the light of the Biblical understanding of Revelation and through the teaching and experience of the churches in history.

(b) If the scope of theology should be widened into the entire sphere, theology must involve conversation with the living issues of our time here in Asia. In this sense we Asians in the past, too uncritically accepted the Western form of theological structure which undoubtedly fitted the Western situation, although many are getting to be out of date even in the Western context. To be sure there are profound values in studying Western theological trends. There are great numbers of translations of theological books in Japan. For example, there are many volumes of Paul Tillich's works available in Japanese. There are more than two dozen of Karl Barth's writings that have been translated into Japanese.

This is all good, but not enough. Learning from theological trends from abroad and from the past is important and useful so far as it will help to develop indigenous theological understanding of Almighty God and man in the Asian situation in the light of the common and ultimate Revelation.

(c) Thinking of this process of theological formulation in Asia, we must think of theology in a dynamic way rather than in a static way. This is not because we can build up the so-called dynamic theological forms by ourselves, but because this is required by the nature of the Christian faith. God in Jesus Christ who is the object and the centre of theological thinking is the acting God who is the source of creative process of the world, of transforming and redeeming power in history including the secular and material world. Whether in Western form or Asian form, religions in Asia including the Christian movement, were identified by and large with a conservative force. The tragedy today is that scattered Christian churches in Asia are actually caught up by the rapid social change without having had theological reflection. There is confusion existing as to the attitude of churches toward the change in facing both extremes of social forces, one opposed strongly to any kind of change in order to maintain the status quo for the sake of the maintenance of present interests, and the other aiming to bring chaotic and destructive forms in the process of change. We must ask what is the actual attitude of the churches toward social change and whether churches should teach their members to stay away from the struggle since both sides would involve one in the dirty affairs of this world? Or whether the church is quietly supporting the position of status quo in order

to maintain the institutional security of her work? Or whether the church is completely identified with the radical demonic form of the change to such an extent as to lose the distinctive mark of the Christian message? Or whether the church is trying to open her eyes and ears to see more clearly the trying signs of the time and to hear vividly God's calling voice and to dedicate themselves to participation in the process of social change.

May I quote a sentence written by a brother who lives in Indonesia speaking precisely on this issue:

"Today Christians in Asia are searching for the meaning of these changes for their own Christian lives. They seek to understand how they personally can meet these currents of change in their spiritual pilgrimage. As with Christians in other areas of the world when faced with change, there is a temptation to crawl into a religious shell. Sometimes we are so overwhelmed by all the changes of this revolutionary world that we would like to turn back and make of the church as a refuge from change, to say "At least the church is always the same". But this is wrong. It is Christ who never changes. And this is a different matter. In Christ we are always in the process of transformation."

Challenge for the Renewal of the Church

Now we must go further to raise the realistic question. We are gathered here not just to have fellowship or theological discussion, but we are here to witness together through the renewal of the Church in East Asia as a part of the world-wide Christian Church, and to make a common witness to the redemptive work of the Lord in the midst of rapid social change in Asia today.

Through the understanding of the world, we are called to have a renewal of theological perspective which is challenging us for the renewal of the church in the various areas of Christian witness today. Let me point out the following aspects as a springboard for the discussion which will continue in this Conference.

First of all, our witness in this changing world must be the total witness of the whole church in all realms of life. Canon Wedel in his stimulating article which appeared in the *Ecumenical Review* in April 1957 pointed out the inseparable tasks of the church as existed in the early church in Jerusalem after Pentecost, namely, Kerygma, proclamation of the gospel, Koinonia, sacramental fellowship, and Diakonia, service to the social need. One may add Didache, namely teaching ministry of the church to this trinity. Whether it is a trio or quartet, it is clear the churches' witness is the witness of the entire body as a whole. It is rather tragic when we look back at the past development of Protestantism to find so much evidence of disintegration of the inseparable parts of the mission of the Church.

On the one hand, churches in the past tended to limit their major concern to institutional buildings or activities within the church build-

ing—either worship, prayer meeting, bazaar or fellowship, etc. In relation to the world, churches tended to lose the spontaneous willingness to render new forms of service to the new problems in a changing society. Thus churches demonstrated a false spirituality, either separating themselves from the world or limiting their interest within a narrowly limited sphere of life called the spiritual realm, rather than considering seriously the moral and ethical dilemmas of men and women in the various realms of secular life.

On the other hand, Christian social agencies had dual struggles and dilemmas. They had a tremendous burden of how to keep up with the technical excellency and equipment of the public and secular social work agencies. And as the process of the professionalization and institutionalization of the social work developed, there was a temptation to lose a distinctively Christian element in the social work. Thus this led to another form of the fragmentation of the inseparable witness of the Church.

Today in this secularized society in which we live, mere preaching in monologue and mere verbal proclamation are difficult and insufficient to communicate the Gospel. We must respond to the love revealed in Christ to such an extent that witness itself becomes an astonishing event and a living act towards one's neighbour. The age of children when every one considered religion as traditionally acceptable has passed. Now men of the mid-twentieth century think of religion as a traditional force of oppression with a feudalistic background, as superstition from a nationalistic view point and as opium from a Marxist interpretation. By and large this secularist outlook of a "mature world" is caused not by the world, but by the religious movement which includes the church limiting or disregarding the function of diakonia to the world. I must apologise for using the Greek term, "diakonia". I wanted to use the word *service*, but I recognise it is one of the most corrupted words in modern usage. Originally *service* was meant to indicate the act of worshipping God and secondly it meant to render an act of charity to one's neighbour. But today in the business world "service" means something like an act of providing unnecessary kindness in order to charge more.

If I may state the problem in a more positive form, it can be said that diakonia is not a means to evangelism, but the act of diakonia itself is a part of the witness to the redemptive love of God in the world. The act of giving bread to the needy is not like fishing in order to transfer the fish from the dirty pond called "world" to a clean and pure pool called "church".

This is what I call 'fishing industry evangelism'. Evangelism is our total witness and response to the work of God who is present in the world.

Secondly, today we must see the need of social diakonia. Reinhold Niebuhr has ably described the church as the mother of social work in his book under the title "Contribution of Religion to

Social Work". Christian churches in Japan performed the role of a mother for the development of various kinds of social work. However, Niebuhr also points out in the book very critically how the churches tended to provide naive individualistic charity rather than social justice. The social concern of the Protestant churches by and large was expressed in the efforts to secure a decent living for all people "as a charity rather than as a right of the people." I would like to call this type of diakonia a charitable diakonia in a bourgeois period. It is obvious in this rapidly changing industrial society, that the form of diakonia will need to change from individualistic charitable diakonia to the demonstration of social diakonia. Let me quote from a sentence of Professor Hoekendjik to express the meaning of social diakonia in the following way:—

After explaining the need of charitable diakonia, he says, "But there is more: these poor are recognised as those who in society are likely to be the victims of unnecessary suffering. They are vulnerable in society, without defence against the arbitrariness of the rich and powerful. They are unprovided for, unprotected and oppressed, unless God's people intervene with justice on their behalf. This means more than to show "charity". It means taking the side of the poor, showing brotherhood and solidarity with those who are being threatened, placing one's self between them and the points of oppression. In this way a correction is brought into society and a sign is established of the world of peace as it is meant and promised by God. This is social diakonia".

What does it mean to perform a function of social diakonia in our Asian society? To be sure we must continue our charitable diakonia. But the point I am making here is this: In this highly complex and organisational society in which we live, it is a fact that without social diakonia, charitable diakonia also shrinks. Today one of the large groups which is out of touch with the church and traditional society is the workers in industry. They do not feel at home in traditional ethics or in professional ethics. An entirely new way must be sought to bring salvation to the actual situation of the working people. Professor Hoekendjik points out "in the era of social diakonia, those who formerly were the objects of charity have become partners in a common struggle for social justice".

In his sense the work of trade union movements and legislative activities in the political realm are highly crucial as ways in which the social diakonia of the churches is challenged.

Thirdly: the reorganisation of the structure of the church in relation to our witness. From this background, if we look at the real situation of the institutional form of the churches we feel a drastic need of reorganisation in the structure of the church. Protestant Churches in Asia are a small tiny minority group within a large non-Christian majority group. Here again as in the case of theology, we so often uncritically accepted the past Western form of the insti-

tutional structure of the church, which is not quite applicable to the Asian situation today. We must find the new form of church which is relevant to develop the work of positive witness in the world today in Asia. We may take an example from the Rangoon Report of the W.S.C.F. 1958 which says, "In many poor areas of Asia the Western pattern of a full time paid ministry is kept up. Often this is done at the expense of paralysing the spontaneous growth of such a congregation, because all the energy is now channelled into the raising of funds". Should we not emphasise more the "house church" meeting which is the meeting place of God's people in the actual living context such as in the neighbourhood, factory, office, school dormitories and in the home. In Japan the United Church of Christ set up officially the programme of occupational evangelism in 1951. In each of the 14 districts there is a committee of occupational evangelism to plan Christian meetings in offices and in factories. This is an effort of the church not to wait for the workers to come into the church but to go out to their actual place of work to strengthen the witness of God's people and to share their programmes, burdens and problems and to be involved in conversation about the reason of the hope which we receive in Jesus Christ.

Today we must seriously realise that the actual point of evangelism does not mainly exist within the so-called church building, but at the places where Christians meet with their non-Christian friends in daily life, such as home, neighbourhood, factory, office, school and cultural associations and others. The evangelist is not a professional minister nor a star preacher, but Jesus Christ himself, and laymen as the people of God bear witness to his redemptive work in those actual social contexts.

We must ask seriously where at this present time in the Asian churches is there any concrete place in the church where we provide a meeting place for God's people in secular life in the same occupations to discuss their common problems or job dilemmas. Today we have seminaries for the training of professional ministers, and we have teachers' manuals and conferences for church-school teachers. But where have we conferences and training courses for those who are sharing Christ's ministry in the world as shop stewards, as labour union leaders, as local politicians and as managers in small and middle scale industry.

In the book written by Father Congor, one of the most stimulating Catholic writers on this renewal of the Laity in the worldwide church, there is a striking remark of the fine Christian labour union leader who has just had to retire at the age of 45 in lamentable circumstances. He says "For twenty-four years, I have always had to fight alone. When I was wrong, as sometimes I certainly was, no one really helped me to see clearly. When I was right, no one has supported me in my struggle." Isn't it also the ministry of the church to respond to this crying voice of God's suffering people in the world.

Isn't it the responsibility of the church to respond to the cry? The church must give the ministry and time to God's people in order that they may acquire the disposition with which they must engage in the struggle to keep the life of this world clean, just and wholesome and always open to improvement.

Now finally I come to the last point which is fittingly the last since the title is "Eschatological Aspect of Diakonia." The word "Eschatology" may sound to some of you as something which contains fearful connotation. Indeed no one can look to the final judgment without fear and trembling. However, unlike the Buddhist doctrine of judgment, the Christian outlook toward the final day is that of hope and joy rather than fear and sorrow. We know forgiveness and resurrection at the final day through the event of Jesus Christ who is the centre of our history.

We are living 'between the times,' the time of Christ's ascension and the time of final consummation, and the Christian understanding of history in terms of eschatological view is related to the work of witness.

It is not easy to perform the function of diakonia in any period of history. Especially in the realm of social diakonia in this highly complex and changing society, one tends to be discouraged by facing incompleteness and even incoherent achievement, and to face an almost dead-end situation. There are temptations, to become a machine on the one hand to serve the machine repeatedly without thinking of service to humanity, and on the other hand, to seek the attainment of one's own selfish interest or institutional interest.

A Christian also feels this temptation. He also experiences difficulty and failure in performing the act of social diakonia. Sometimes he has to compromise. In this sense he is not so different from other non-Christian friends. But the decisive difference exists on one crucial point, namely, he believes in the forgiveness of sin and final victory of God over the world because Christ has already risen from the bondage of death and darkness. He has somehow an indefinable sign of hope in his freedom from sin. Thus the eschatological aspect of our witness can be expressed in the following way: Together with God's people of the world we participate in the orchestra which is practising a piece of music. Each has a different instrument, large and small, skilful and unskilful, each coming from different backgrounds, yet participating in the same practice. The practice is fragmentary and incomplete, but in wind and storm it continues with a sense of hope and joy; we are continuing with our preparation since we believe at last the time will come when the supreme instrument will announce the theme which will sound throughout the symphony,—"*The Symphony of Redemption*".

An Open Letter to Dr. Lin Yutang

Dear Dr. Lin,

Last week a friend came back to Singapore from leave in the U.S. and among his new books was your account of your "spiritual pilgrimage", entitled "From Pagan to Christian". I at once pounced on it and read with avid interest during every spare moment for the next few days. Now I've just finished reading it and want to jot down a few impressions while they are still fresh in my mind. This is a book which will help many people and disturb a few, which no doubt is as it should be. When I read about your early days in Poa-a and your studies in Amoy and Shanghai and subsequent teaching in Peking and travels in many places, I felt rather privileged, as I was able to visit a good many of the places and met or heard of a good many of the people you mentioned when I lived in Changchow, just over twenty years ago. Your reference to Mrs. Fahmy was very moving (although you do not mention her name). When a friend took me to visit her at Plainfield, N.J. a few years ago I remember how her face lit up when she spoke of the hospital at Changchow. Dr. Fahmy's reputation was such that I was once asked by a villager, "Are you Pa I-seng?" and this was twenty years after he had retired. Many of the finest Christians I knew in China were associated with that hospital. But this letter is not intended to be my reminiscences. What I do want to do is to say how heartily I agree with so much of what you have said—putting things that I have thought, so much more gracefully and cogently than I could have put them myself—and also to voice one or two queries about your theology—because in spite of your castigating the theologians, you too have written a good deal of theology in this book!

What I agree with is your valiant opposition to narrow religion and dogmatic orthodoxy, your pleas for freedom of thought and for a reasonable faith, your insistence that true Christianity is Christian living and Christian love, your understanding of the nature of faith and of the fact that Christianity can be thought out in the Light of Confucian, Taoist and Buddhist philosophies, and your repudiation of divisions and "isms" and sects. What I enjoy are your apt quotations and illuminating analogies—"the pilotless submarine", the clay-stove on the burden, the scientist having an interview with God about the spider, and so on. Certainly your book should be "required reading" for all Christian teachers and religious leaders in this part of the world. I have incidentally been attempting to teach

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a course in Chinese philosophy this term and wish I'd read your book at the beginning of the term instead of at the end of it. But, after all this, here is what seems to me the crucial question, "Is the teaching of Jesus enough?" You have evidently been so "put off" by theology that you think it is; but I wonder if you really mean that. It isn't the view of the New Testament you know! And if it really were so, I wonder if it would be a gospel? Because when I judge myself by the teachings of Jesus I become aware of by how much I fall short.

Or look at it another way—what did Jesus teach? I think everyone would have to agree that the centre of his teaching is God and God's Kingdom. But what did he mean by God and the Kingdom of God? Here we are, plunged into theology right away! Such questions are inescapable so it is not a matter of the teachings of Jesus and no theology but simply of a good theology or a bad one! It would be presumptuous of me to suggest that you should add to your extensive learning but if you find Dr. Read worth listening to, wouldn't you find the scholars he depends on worth reading? And if I might make so bold I would suggest a book by a fellow countryman of his—Dr. D. M. Baillie's "God was in Christ" and my old Principal's last book "The Christian Way".

And now in a few years I'll look forward to a novel that will give us theology as it should be written!

With gratitude and respect for another fine book,

Yours sincerely,

FRANK BALCHIN.

P.S. I've often considered a comparative study of "tao" in Chinese thought and "logos" in Christian thought—do you think it would be worthwhile?

NOTE: "From Pagan to Christian" by Lin Yutang is published by the World Publishing Co. Cleveland, New York 1959, \$3.50. 251 pp.

In the opening chapters Dr. Lin tells of his childhood, youth and education and the "grand detour" of his spiritual pilgrimage. There follow chapters on Confucianism, Taoism and Buddhism. Then comes a discussion of reason in religion and the challenge to materialism of the spiritual interpretation of the universe that modern thought is leading to. A final chapter on "the majesty of Light" tells of Dr. Lin's return to the Church and his fundamental convictions about the teaching of Jesus.

Jesus Christ, the Light of Asia and the World.

The Task of the East Asia Christian Conference.

DAVID G. MOSES †

"God was in Christ reconciling the world unto himself and hath committed unto us the word of reconciliation." So writes St. Paul in his letter to the Corinthians. Earlier, a prophet speaks in joyous anticipation, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Paul's words are a summary of the Gospel which we are called upon to proclaim. It is the declaration that when all was sin and shame, when man was at war with himself, when he was at war with his neighbour, with nature and all the evil powers of the world, Jesus Christ, the very God of very God entered history and by his death on the Cross and triumphant resurrection reconciled all things to Himself. And that entrance into human life and the world of history was no isolated event or an accidental afterthought in the life of the Divine but was part of his eternal purpose. It was part of the mystery of His will, according to which he hath purposed to gather in one all things in Christ, to sum up all things in Him, both which are in heaven and which are on earth. And in passing let us remind ourselves of the wonderful appositeness of this Gospel to the world's need. If we consider the ills of this world, the sorrows and sufferings of man, the unrest and confusion among communities and nations, and if analysis went far enough, behind the envioning conditions and causes of these disorders we will discover that the fountain and origin of all these is to be sought in a basic disruption in the centre of man's individual and collective being. Enmity, alienation, internecine war, everything that is opposed to *being together*, being one, being reconciled is the root cause. And the Gospel is the good news that God in His exceeding great love has come himself in the person of Jesus Christ and by his death on the Cross and resurrection from the grave has destroyed all enmities, broken down all middle walls of partition and reconciled all things to himself. It is to this accomplished fact we point; it is to this victory won we witness and invite all mankind to enter into the peace that has come.

This is the mission of the World Church; this is the mission of every national and local Church; this is the commission given to every individual Christian, to everyone who has been reconciled to God in Christ. What then is the particular and special task of the East Asian Christian Conference? In the providence of God, we

† An address given at the E.A.C.C. Working Committee, Hongkong, April 1960.

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who live in this part of the world have been brought together to be an organ of continuing fellowship to be witnesses together to this mighty act of God in Christ. For several decades the Gospel has been preached in these parts by devoted Christians from other lands. Our fathers heard the gospel from their lips and were introduced to and became members of the redeemed community. Many of these first missionaries were mighty men of God; they identified themselves with the people to whom they had come to witness; they learnt their languages and became familiar with their thought-forms, and as far as it lay in their power, they were faithful to the task that had brought them here. But still there was something lacking. It might be regarded as a non-theological factor but the residue of *foreignness* could not be overcome. It was not their fault but the fact remained it was there. If East Asia is to be won for Christ, it can only be by East Asians, those whose lives have been ordained to belong to this part of the world and tied together by many centuries of history and culture. This does not mean that in the work of the kingdom there is an absolute distinction between East and West, or that we cannot have a non-East Asian proclaiming the Gospel. Let us thank God that we have so many fellow-Christians from different parts of the world working along with us. The contrast is not between the foreigner and the national but between a message uttered by a people who have come under the authority of that message and eager to publish it to their own countrymen and the same message with the same authority but coming from foreign lips. While I do not entirely agree with the off-repeated Indian contention that foreign missionaries should not be allowed to convert, I see a point in it. It is a veiled but bitter criticism of the Christian Indian that he himself does not feel constrained to proclaim it but brings a brother from abroad to do the witnessing.

There is another reason why it is so necessary that the Churches and Councils in East Asia should band themselves to be witnesses together at this time. The Gospel is indeed one and once-for-all given. It is not a product of time, the result of the accidents of history. It is from beyond time, an ingression into history, the eternal purpose of God worked out by Himself and now revealed to us. But while the Gospel is one and unalterable, in every age and in every clime, even as the word that was in the beginning and was with God and was God, it must become flesh; it must incarnate itself anew in every age. It has to be proclaimed with an arresting relevancy, as the word in season. The Cross must be lifted up for all men to see and find their life in the look. This means that one great task of the EACC will be to discover in fellowship and prayer new and relevant ways of witnessing to this Gospel in our Lord Jesus Christ. Our coming together as EACC is significant in that, allowing for minor differences, the content of the circumstances in our countries is the same. We are all countries with a hoary past, we are all heirs to cultures that go back into thousands of years.

Many of the great religions of the world have had their birth in our lands. We all, at least most of us, are countries who have long been under the domination of western nations. We have only recently achieved our independence. We are all in the throes of rapid social changes. Gigantic efforts to rebuild our nations in every aspect of their life are characteristic of all of us. Our problems, many of them are the same; political instability, undeveloped economy, rising population, conflict between age-old traditions and the new knowledge of science and technology. Add to this the perennial human problem of knowing the good and not being able to do it, the insistence of desire and the powerlessness of will.

It is in this context we will have to discover the new and relevant ways of witnessing together. This is the great and peculiar task of the EACC. We would have failed in our calling if with this instrument in our hands, we bring in only a certain amount of unity in our witness. Witnessing together is a great need; in fact real witness is united witness. At least so far as our faith is concerned togetherness is crucial. A lonely witness is all right if what we witness to is an item of esoteric knowledge achieved by man's unaided efforts. Our gospel is an event, a divine happening that harmonises conflicts and brings peace to them that are far and that are near. Therefore it can only be witnessed to in unison, in a togetherness which is to some extent the sign of the reconciliation. But our coming into being as an EACC regional organisation can only justify itself, if with its coming we are able to see and discover new and relevant ways of witnessing to the Gospel in the content of our fast-changing and turbulent region.

This discovery must be in terms of the past history of our countries, their ancient cultures and their many religions. I am not thinking here mainly of comparative religion, and establishing of points of contact. A great deal has been done in this respect and much of our past apologetic literature testifies to this effort. But even here our orientation to this task has been faulty and onesided. It has been more in terms of academic or theoretical apologetics and not in terms of practical witness or living encounter.

What I have in mind is a sympathetic and continued effort to understand the kind of questions which our non-Christian brethren have asked with reference to their religious life and the kind of answers which they have reached. This will enable us to know why it is that the answer which the Christian faith proclaims is understandable to the non-Christian and will never be the solution which he longs for. Our evangelistic efforts must first be concentrated by every means to the raising of those questions in the non-Christian mind for which the Christian message is an answer. The Gospel is indeed a great answer, a final and determinative answer, an answer which not only solves the problem but removes the problem as well. Our Lord is indeed the only true and living way but before man can accept and walk in that way, he needs to long for that destination

which is the goal of that way. It will be part of the work of the EACC's department of witness and study to accomplish this, even as it is going forward in discovering and making known to our fellow-Christians the wider aspects of evangelism to include the different aspects of man's individual and collective life.

The place of the EACC in the context of the world mission of the Church is also crucial. In fact it will be determinative. Humanly speaking, the battle for Christianity will be won or lost in the area of the EACC. For this is the region where the doctrine which is the supreme obstacle to a real encounter with the Christian gospel has had its origin. I mean the universal belief that there can be no religion which can claim to be unique, no revelation that can have the character of finality. It is in this area, in the land of India, that thousands of years ago, the great religious teachers declared that "the real is one, sages call it by different names." And throughout these many centuries, in the midst of the most bitter conflicts between philosophical systems, and the most violent struggles between different religions, the general belief has been universally held that there are many ways to God, that there are no real differences between religions, that to demand a choice between the different faiths is to pose an unreal issue for man. There is neither the time nor is this a suitable occasion to attempt an analysis of this strange phenomenon in the religious history of India. The rise of Buddhism and its expansion as a missionary religion in East Asia, one would have expected to act as a corrective to this ancient belief, but as it actually turned out, it too succumbed to this doctrine. Recent events in the history of India, with its rising tide of Nationalism, and world events of the recent past have only confirmed the Indian people in this ancient article of their faith. Powerful advocates of this view, both in the east and the west, have now arisen in our own day and they are expounding it and declaring it to the world with a rare literary skill and consummate intellectual acumen.

One consequence of this idea with special reference to the mission of the Church has been that the battle has never been joined; there has not been an either/or, a clear contrast to decide between, to choose from. We who belong to the EACC should never forget this religious situation, common in a great measure to all our countries. The rapid spread of Islam in Africa is recognised on all hands as a challenge to Christian missions. But it has nothing of the seriousness and enervating futility of what we are facing in our region, the very fact of the impossibility of coming to a real encounter. It will have to be the continuing task of the EACC to help our Churches to be aware of this situation, to assist them to overcome both the dangers of a frightened self-interest in their own so-called inner life and equally frightened acceptance of this pernicious doctrine.

Again, it is in the light of the above description of our missionary situation that we should consider the main theme of the 3rd Assembly

of the World Council of Churches, "Jesus Christ, the Light of the World." We in the EACC are greatly privileged that the WCC is going to hold its assembly meetings in a country of our region. It will be an unprecedented opportunity to witness to our Lord and Master. But it will also be an unprecedented challenge, calling us so to witness that to some degree at least we will be able to sharpen the contrast and define the differences between "all other names given among men" and "the name that is above every other name." In one sense, our non-Christian brethren will rejoice to see that this particular theme is the one the WCC has chosen for its 3rd assembly meeting. 'Light' is a familiar concept in their religious vocabulary. They will remember that the Absolute of the Vedanta has been defined as "light illumined, shining by itself." They will remember that only a few years ago they celebrated in Burma, in India and Ceylon the 2500th anniversary of Gautama Buddha, "the light of the world." And they will say, here is another light and all lights are the same. Even as they have killed Buddhism as a unique religion by a fraternal embrace, they will try to overcome Christianity by a fraternal embrace. It will therefore, be absolutely essential for our witness, in every possible way to lay bare the fundamental contrasts between our Lord claiming to be the light of the world and other lords and gods. It will be necessary to make clear not only that Jesus Christ is the light that lighteneth every man that cometh into the world but that He is also the power and the wisdom of God. The witness of the author of the 4th Gospel, "In him was life and the life was the light of men," must be reemphasised. In other words, we need to take more seriously and use more in our witnessing the concept of power that we find in the New Testament description of our Lord's being and His work. Only then can we witness to our brethren in India and the surrounding countries, so immersed in ideas of diffused vagueness and acceptance of all distinctions as without difference; only then will we have faced them with an uncompromising either/or and the possibility of making a fateful choice.

I have just one more point to make. It is this. The greatest task of the EACC is not only to be an EACC but to become an EACC of all our churches and councils. I know we are not a regional church; we are not and cannot be engaged in active mission in a particular place and time. But our task as an EACC, as an organ of continuing fellowship, will remain ever unfulfilled if all the insights and visions we are given by the Holy Spirit do not become part of the hundreds of churches whom we represent and for whom we work. How we are to do it, I will not stop to answer at this stage. But it is quite clear to me that if in a real way, we do not become integrated with the throbbing life of our churches, we will not be an effective organ of missionary witness in our region today.

The Protestant Ministry's Attitudes Concerning the Economic order in the Philippines

by

PAUL T. LAUBY

The church's relationship to the social order is an important area of concern for modern churchmen. Many Christians share the conviction that the church has a responsible role to play in society. This conviction has been growing in recent years, so that the relative emphasis placed upon social responsibility is greater at the present time than in previous periods of the church's history. In no area of society is this new interest more evident than in the economic order. As John Bennett has pointed out, a dominant element in modern social Christianity is "The tendency for Christians to try to see the world from the point of view of the classes and races that have been most oppressed or neglected in the past."¹

A great deal of corporate thinking and study about economic life has been taking place in Protestant circles, especially in the great ecumenical conferences, and the churches in certain parts of the world have made a strong beginning in organizing themselves for effective action in the economic sphere. There is an increasing awareness within the churches that the present economic situation provides a new challenge to produce a new type of moral and spiritual leadership in economic life.

While this need to relate the Christian gospel to the economic order is receiving increasing emphasis, very little reliable information is available as to the role Protestant churches in the underdeveloped areas of the world are playing in this period of economic transition. Many responsible observers have indicated their belief that the dawning understanding of their situation by the underprivileged masses is one of the most significant factors in the proper comprehension of the present world crisis. Arnold Toynbee has put it succinctly: "Our age will be remembered, not for its horrifying crimes nor its astonishing inventions, but because it is the first generation since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race."² Is the church properly aware of these dynamic possibilities?

1. John C. Bennett, *Christian Ethics and Social Policy* (New York: Charles Scribner's Sons, 1950), pp. 3-5.
2. *Vital Speeches*, November 15, 1959, p. 89. See also Gunnar Myrdal, *Rich Lands and Poor—The Road to World Prosperity* (New York: Harper Brothers, 1957).

The exploited classes, particularly in Africa and Asia, are now awakening to the possibility of a better life and are demanding immediate and radical changes. Where do the churches stand in reference to this economic upheaval? Are they alive to the dangers and possibilities in this explosive situation? Have they cast their lot with the economically disinherited or are they identified with the privileged classes and therefore supporters of the status quo? To what extent do the churches speak out against social injustice and in support of progressive economic measures? What place has been given in the churches' program for forceful social action? Are these churches in the former colonial dependencies leading out prophetically in the task of achieving a just and equitable economic order characterized by abundance? To what degree are the churches helping to develop new structures of social, economic and political life which will be more adequate to the conditions of the modern world than the structures of the past?

Such questions can be answered adequately only by thoroughgoing research and objective analysis. In most areas of rapid social change very little research employing scholarly methods has been done. With this need in mind the present writer has attempted a careful evaluation of the programs and pronouncements of the three major Protestant denominations in the Philippines and of the Philippine Federation of Christian Churches³ in order to ascertain the degree to which these groups are aware of the issues arising out of a changing economy and the extent to which they have contributed to the solution of the basic economic problems facing their nation.⁴

As part of this study an analysis was made of the attitudes of Protestant pastors relative to salient economic issues and an appraisal of their personal involvement in community action and their leadership in developing functional programs contributing to economic betterment. This paper is designed to report some of the major findings in the area of ministerial attitudes.

One of the major sources of data for this study is the findings of a comprehensive questionnaire mailed in 1956 to 745 full-time pastors in the Methodist, United Church of Christ and Baptist denominations. The questionnaire had been pre-tested by administering it to pastors in two annual conferences of the United Church of Christ. The revised questionnaire was then sent to the pastors with a covering letter explaining the purpose of the survey and a stamped, self-addressed envelope. Three hundred sixty-four pastors, or 48.8 per cent, returned the questionnaire form properly accomplished. This is a satisfactory return for a mailed questionnaire and should furnish an adequate sampling upon which to base valid conclusions.

3. The Federation is a cooperative agency of six Protestant denominations

4. Paul T. Lauby, "Contributions of the Protestant Churches toward the Solution of Basic Philippine Economic Problems, 1946 to 1957" (unpublished Ph.D. dissertation, University of Southern California, 1958).

The questionnaire contained two parts, a statistical section and an opinion schedule. Thirty-six questions were included in the first division designed to yield pertinent facts concerning the pastor's family and educational background, his work and study habits, his community activities, and information about his parish, its membership and its program. The opinion questionnaire contained forty items devised to measure the attitudes of the pastor on a wide range of economic issues. The pastor was able to indicate his reaction to each question in one of three ways: He could indicate agreement or disagreement; or if he was unable to make a decided judgement, or if possessed insufficient knowledge on the subject, he was permitted to indicate this.

I. Background Data Concerning the Ministers

Over 48 per cent of the pastors who returned the questionnaire had been ordained. According to the latest available records for the three denominations 45 per cent of the parish pastors are ordained. Thus this study reflects rather closely the national average. The sample includes a high proportion of younger ministers. A majority (56.7 per cent) of the replies from the ordained ministers came from men who had been ordained in 1940 or later, and 35.2 per cent had been ordained later than 1950. Only 18.9 per cent of the returns came from men ordained earlier than 1930. The high proportion of younger men in the study is probably not too far out of line with the national average. With the rapid growth of the evangelical churches during the past twenty-five years it would be expected that the largest group of ministers is the one which includes those who have begun their ministry later than 1935.

Over 62 per cent of the pastors reported having earned some academic title or degree. By far the greater number of these, 48.8 per cent, had earned the Bachelor of Theology degree.⁵ Only 5.4 per cent possessed the Bachelor of Divinity and 1.9 per cent the Master of Arts. Three of the ministers had earned the Master of Theology degree in American institutions. (The B.D. is the highest degree offered in Philippine theological schools).

Of the pastors returning the questionnaire 6.9 per cent were serving urban churches, 46.7 per cent were ministering to churches in rural *barrios* (villages), and 46.4 per cent were pastors of churches in *poblaciones* or small towns. Because of the rural complexion of most *poblaciones* it can be concluded that 93.1 per cent of the pastors in this study minister to rural churches.

The survey revealed that 63.8 per cent of the pastors were born and

5. The B.Th course as offered by the three recognized theological schools in the Philippines has been until recently a four year course beyond high school including both academic and professional subjects.

grew up on the farm. Since 44.1 per cent of the church members reported in the questionnaire were farmers by occupation, it would appear that the farm families are furnishing more than their share of the ministers. Only 13.5 per cent of the pastors reported having attended an agricultural high school or college. Considering the fact that the Philippines is still a rural nation and most of the churches are in rural communities, the number of pastors with agricultural training is not significant.

It is interesting to note that while fully 70 per cent of rural farm families own no land whatsoever, 51.2 per cent of the pastors in this study reported landholdings. The average family landholding in the Philippines is somewhere around 1.5 hectares.⁶ Almost 64 per cent of the pastors owing land reported a holding of five hectares or less, 16.1 per cent owned between six and ten hectares, and 11.1 per cent from eleven to twenty hectares. Fourteen pastors indicated they possessed more than twenty hectares. Most of the pastors with ten hectares or more employ sharecropper tenants on the land.

II. Ministerial Attitudes

A survey of the programs of the evangelical churches in the Philippines undertaken by this writer reveals the fact that the average parish church is far from recognizing the needs of the surrounding community, and is even farther away from developing a program which even begins to meet these needs. However, despite the inadequacy of the churches' social action programs, certain results of this study provide a basis for real hope that the pastors are prepared to lead in a more functional church program. The reactions to specific questions in the questionnaire reveal that in general the preponderance of ministers are personally favorable to a wider social outreach on the part of the church, particularly in the area of economics.

More than 90 per cent (90.7) of the pastors definitely indicated their belief that the church should be interested not only in the spiritual growth of individuals but also with economic and social problems. Only 7.5 per cent of those responding felt that the church should restrict itself to the purely "spiritual" needs of man. A little over 70 per cent reflected a belief that the church should work to change the economic system of the Philippines where it deviates from the Christian ideal. About 10 per cent were undecided about this, but only 20 per cent felt that the church should refrain from becoming active in the economic order.

One of the questions which was included in the attitude questionnaire had to do with God's will in relation to the prevailing economic situation with its wide differences between the few wealthy land-

6. A hectare is equal to 2.47 acres.

owners and capitalists and the great masses of the underprivileged. It was worded in this fashion: "Do you believe that God has created human society so that there will always be poor people and wealthy people?" Almost three-fourths, or 74.7 per cent, of the respondents indicated that they do not believe this while 19.1 per cent indicated that they do subscribe to it. The fact that such a large majority were unwilling to accept the idea that the existing economic order is the creation of God is surprising in view of the fact that historically this has been a common, pious assumption of Filipino Christians. Fatalism is deeply rooted in Filipino culture, and it is quite customary to accept the idea that the prevailing conditions, as well as unanticipated events, are the direct will of God. That the pastors appear to possess a more adequate view is encouraging.

The results of this study in attitudes also reflect a rather liberal view in regard to new areas of interest for the church. Slightly over 90 per cent of the ministers favoured the parish church organizing a social action and welfare committee to lay plans for the church's ministry to the community. Over 75 per cent recognized the value of the local church organizing study classes in which social and political issues are studied and discussed. Only 16.9 per cent answered that they did not believe such study groups would have value. A smaller percentage (65.1) felt that it is proper for them to discuss social and economic problems in the pulpit. It seems significant to the writer that only about one-third (30.9) of the pastors indicated that they did not favour dealing with such issues in their preaching. However, the questionnaire revealed that very few pastors actually are preaching such sermons.

Certain sociologists have pointed out that the average *barrio* family is content with far too little—content with inadequate housing, substandard diet and few conveniences to lessen the drudgery of farm life. One of the primary problems in rural development is to stimulate the village people to desire more material goods for their physical and cultural well-being. After defining this problem in the questionnaire the following question was asked: "Do you think it is advisable for the church to encourage its members to want more of the material things of life?" Ninety-three per cent of the pastors felt that this is a legitimate emphasis for the church to make. A small percentage (3.9) felt that it was improper for the church to stimulate the desire within its members for a higher standard of living.

When it came to specific social action projects in the economic sphere the pastors revealed a surprisingly progressive spirit. Since a large percentage (89.2) felt that the local church is responsible for helping to raise the economic level of its members, they rather whole-heartedly indicated their approval of some new parish activities. Almost 85 percent favored the churches starting co-operative farms

for which members would furnish the labour. Ninety-four per cent felt that it is important that the rural churches provide instruction in scientific farm methods for their members and the community at large. Most of the pastors agreed that the church should feel its responsibility to find work for the unemployed and underemployed members. Only 18.4 per cent believed that the church should feel no such responsibility. The establishment by the church of small factories and cottage industries to provide employment and supplemental income to farm families was favoured by 81.5 per cent of those responding. The preponderance of pastors (90 per cent) believed that the church should assume the leadership in organizing credit unions and cooperatives. Over 91 per cent favoured the Protestant denominations developing a program to help resettle landless families.

Another satisfying indication was the widespread approval of a program of planned parenthood education sponsored by the Protestant churches with special emphasis upon proper techniques of conception-control. Eighty-three per cent of the pastors favoured such a program. This response was unexpected in view of the fact that most Filipino Protestants rather commonly accept the Roman Catholic viewpoint relative to the use of contraceptives and few families as yet practise any effective means of spacing children and limiting the size of the family.

Except for a few outstanding examples parish churches in the Philippines are not engaged in many of the foregoing activities and projects. Moreover, there is real question as to whether the average pastor has the initiative or the technical skills and leadership abilities necessary to put these ideas into action. But it is encouraging to find that such a high percentage of them do recognize the importance of a wider social responsibility and a more functional church program, and that they rather wholeheartedly favor progressive innovations. There will be a new day for the Filipino churches when their ministers are able to translate their present social concern into effective programs of social action.

While this study produced these positive finds, some disconcerting facts also were gleaned. For one thing, the pastors reflected rather compacent satisfaction relative to the present influence of their churches upon community life. A sizeable majority (65.6 per cent) felt that the Protestants exert a strong influence in local community affairs, while less than 30 per cent recognize the apparent weakness of the Protestant social witness. Even a higher percentage (85.2) felt that on a national scale the Protestant movement is a potent force for social and economic betterment. Only 8.2 per cent of the pastors questioned the size of the evangelical influence nationally. There is obviously a basic incongruity reflected in these findings. By and large the pastors agree upon what the church ought to be doing in the area of economics and appear to be aware of the fact that the church has

not as yet become active to any marked degree, yet at the same time they indicate satisfaction with the social influence of the church. If self-satisfaction breeds complacency then these reactions should be viewed with alarm.

The findings of the survey reveal another disturbing fact. The pastors, by and large, seem not to be able to recognize the basic economic and social evils facing the nation. The questionnaire listed nine real or supposed social problems: political corruption, lack of Sunday observance, drinking, excessively high interest rates, the land tenancy system, gambling, low farm incomes, poor soil and unscientific farm methods and unemployment. The pastors were asked to indicate their opinion concerning these social and economic problems by ranking them in the order of their importance as causes of social evil and unrest. Using as an index the total number of votes a particular problem received in the first, second and third places, it was found that political corruption was ranked first with a total of 154 votes; gambling ran a close second with 143 votes; and drinking was third with 133 votes. The fourth place was given to lack of Sunday observance (113 votes), and unemployment with 88 votes occupied fifth place.

It is arresting to note that the severe economic problems which affect most acutely the basic well-being of the masses of people, which are more far reaching in their evil consequences, and which frequently lead to other social ills such as widespread gambling and drinking, were in general rated as far less significant by the pastors. Excessively high interest rates which keep the tenant farmer in perpetual economic slavery received a total of 39 votes in the first, second and third places. Low farm incomes, a basic weakness of the Philippine economy which compels many families to live on a below subsistence level, and which plays havoc with the nation's purchasing power, received but 25 votes. Poor soil and unscientific farm methods, which in turn keep farm incomes low, received only 17 votes. The most fundamental Philippine economic problem—the feudalistic land tenancy system, was given a total of 29 votes in the first three places.

The social problem receiving the highest number of first place votes (69) was the lack of Sunday observance. In a Roman Catholic country where Sunday is employed as a market day and as a day for the national cock-fighting sport, it is not hard to see why many ministers who have not given much real thought to social problems would consider the misuse of Sunday a serious moral offense. The problem receiving the most votes for ninth and last place (68) was the land tenancy problem, and poor farm methods received sixty votes for eighth place.

The results of this study reveal a rather marked inability on the part of religious leaders to recognize the grosser social evils and an equal failure to understand that such problems as excessive drinking, gambling and political corruption may be directly or indirectly the

fruits of a sick economic order. It is apparent that the pastors do not yet include in their understanding of social sin the deep-rooted economic evils of their culture.

The survey also revealed a rather widespread acceptance of the land tenure system in which between 35 and 50 per cent of all Filipino farmers are landless tenants.⁷ Almost 30 per cent (29.5) of the respondents felt that the present landlord-tenant system is on the whole satisfactory and therefore not in need of radical change. A significant percentage (17.5) were undecided on this matter. Fifty-three per cent believed that the system is in need of thoroughgoing reform. Only 47.4 per cent of the pastors favored a reform program designed to subdivide the large estates into family farms as rapidly as possible. Forty-four per cent favored a more moderate reform measure—the modification of the present land system in the direction of more justice for the tenants.

A large proportion of those who responded (65.5 per cent) indicated it was their feeling that the tenants living in their particular area of the country received a just portion of the harvest. Only 27.8 per cent felt that the sharecroppers do not receive what they deserve as fruits of their labour. Asked about the relationship between landlords and tenants within their own congregations, 70.6 per cent reported that there is no friction or tension between the two groups, while 21.3 per cent said they sensed a strained relationship. Since obvious resentments cannot help but exist within a system so basically unjust, the pastors' response indicates that either there is an unusual amount of Christian love exercised within the congregations of the rural church, or there is a disturbing lack of perception and insight into the spiritual climate of their congregations being displayed by many of the pastors.

It has been observed that in most rural and small town churches the landlord class holds the offices and controls the church affairs, and that the tenants usually remain docile and have little or no share in making the important decisions. Without a permissive atmosphere and the encouragement of free discussion it is unlikely that deep-seated resentments harbored by tenant members would come to the surface. Unless a pastor gets to know his tenant members intimately and possesses a sympathy for their aspirations, he is likely to remain blind to any underlying antagonism which might exist. This appears to be the situation in many rural churches in the Philippines.

III. Conclusions

A survey of the results of this study makes it possible to set forth some broad but rather definite conclusions. The pastoral leadership in the area of economic action is lacking in technical skills

7. Generoso F. Rivera and Robert T. McMillan, *The Rural Philippines* (Manila: Mutual Security Agency, 1952), p. 118.

and general aggressiveness. The pastors are for the most part poorly informed on current political and economic developments and they appear to be unable to recognize clearly the more fundamental economic problems and to evaluate properly their effect upon Philippine society. While reasonably active in community life, they tend to concentrate their efforts upon the solution of peripheral problems. The ministers, on the other hand, tend to be progressive in their views concerning the place of the church in the economic order. They are favourable to a more functional church program and rather heartily approve of possible innovations to make the church more socially responsible. This seeming readiness to embark on a more inclusive program is one of the hopes for the future of the Protestant movement in the Philippines.

Some Decisions of E.A.C.C., Working Committee Hongkong 20th to 25th April, 1960.

1. Consultation on Christian Schools in East Asia.

Following the recommendation of the E.A.C.C., General Assembly at Kuala Lumpur last year, the Working Committee decided to arrange for a Consultation on Christian Schools in East Asia to be held in Singapore April 5th to 7th, 1961. National Christian Councils in Asia are being asked to hold appropriate Study Conferences on the issues facing Christian Schools. An *Ad hoc* Committee consisting of Jackson (Ceylon), Sihombing (Indonesia), Guan-sing (Philippines) Engel (Australia) and Ho (Korea) approved a memorandum to be studied by National Conferences and Basil Jackson is to be responsible for the setting up of the Singapore Consultation in co-operation with the National Christian Councils, and with the above mentioned Committee as consultants.

2. Place and Use of Bible in Churches.

The working Committee was informed that the Rev. J. Weerasinghe of Ceylon had been appointed by the United Bible Societies as survey secretary for East Asia. E.A.C.C. had been invited to appoint two representatives to serve on an advisory Committee and Miss Tina Fransz and Rev. J. Russell Chandran were appointed as E.A.C.C. representatives.

3. Faith and Order.

National Consultations on worship will be held in Ceylon, Indonesia, Philippines and Japan during the visit of Dr. Keith Bridston from April to June 1961. Other National Christian Councils in East Asia are being invited to initiate or resume these worship studies and an Asian Conference on Worship is being planned for November, 1961, just prior to the meeting of the E.A.C.C. Continuation Committee, and the W.C.C. General Assembly in New Delhi.

4. Church Union Discussions.

Reports were received as to the progress of Church Union and unity discussions in East Asia. It was noted with satisfaction that some National Councils were including Faith and Order Studies in their programme and it was decided to request N.C.C.s to take such action where this had not already been done. It was suggested that the Indian Journal of Theology and the South East Asian Journal of Theology be requested to publish reports of these developments as far as possible.

5. Theological Education.

- (a) *An Association of Theological Schools in East Asia.* The Committee considered a proposal for an East Asian Association of Theological Schools but decided that the present situation could best be met by smaller regional or national associations such as the Board of Theological Education in India, the Association of Theological Schools in South East Asia, and the Association in Korea. It was agreed that efforts should be made to share information among these associations, of special project like accreditation, degrees, post graduate training etc.
- (b) *Theological Journals.* A similar suggestion to unite the Indian Journal and the South East Asian Journal was considered, but it was agreed at present that it was desirable that both continue separately though an effort should be made to share articles of common interest.
- (c) The Working Committee endorsed a proposal of its Sub-Committee on the Life Message and Unity of the Church to find means of expanding the present South East Asian Institute for Theological teachers to include about ten teachers from East Asia outside of South East Asia. The Secretary of the L.M.U. Committee was authorised to seek financial help for this expansion.

It was reported that a list of Theological Professors visiting Asia at the time of the W.C.C. General Assembly would be available from Geneva about August 1960, and would be sent out to all Theological Schools in the area, so that where possible use might be made of these visitors for local or national Study Institutes.

- (d) *Theological Literature.* Reports were received of various plans for the production of theological literature in English and regional languages. Regarding works in English, it was agreed that in many places there was need for Theological literature in simpler English to be a bridge to standard works. It was agreed that it would be very advantageous if texts could be available in English, and at this level could be integrated with the teaching of English in Asian Theological Schools. To make this possible a system of teaching 'theological' English to Asian students should be prepared by experts. It was agreed that E.A.C.C. should ask the Theological Education Fund Committee to take this up in connection with their pilot projects for basic theological texts in English. The secretary of the Life Message and Unity Committee was authorised to forward this request to the Director of the Theological Education Fund.
- (e) *Theological Scholarships, in Asia.* The E.A.C.C. Secretary for Inter Church Aid reported that already thirteen offers of free places in theological and other colleges in Asia had been

received. Owing to the short time available to make these places known, only five applications had been received. It was agreed by the Working Committee that in future, awards of these scholarships be made by the I.C.A., secretary in consultation with the Chairman and Secretary of the Life Message and Unity Committee. Full information about these scholarships and the places available can be had from the Rev. Alan A. Brash, P. O. Box 297, Christchurch, New Zealand.

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Consultation on "the Church's Mission to the Nations in this Ecumenical Era" — Singapore, April 28-30, 1960.

This consultation attended by Church Representatives from Indonesia, Burma, Thailand, Malaya and Singapore has not produced formal findings, but like a similar one held in Hongkong a week earlier, brought out many interesting insights and practical suggestions.

The reports of these consultations are records of 'conversations', and though a few Westerners were present and took part, they were fundamentally Asian conversations.

The context and purpose of these meetings—part of a series in different parts of the world—were mentioned in our April issue. The overall question to be considered was "*What does it mean in theological terms and in practice in this ecumenical era for the church to discharge its mission to all the nations*". This was broken down into four major questions, some of which were further sub-divided, as follows:

1. Is the Missionary Movement of the Church, which involves specifically the crossing of geographical frontiers, a characteristic of the nature of the Church? Or, does the Church in one land receive missionaries from another as a pro-tem measure until it is able to do without them?
2. How can the word Missionary be defined in such a way as to apply to a specific group of people? What is the distinction between the evangelistic work of the Church and the missionary task of the Church?
3.
 - a. How may the missionary work of the Church be understood in relation to the nature of the Church on the one hand and the movement of the Kingdom of God on the other?
 - b. How can the work of God among people of other religions be related to the evangelistic responsibility of the Church?
 - c. How should the particularity of the Christian Faith be stated in relation to other religions?
4. What next steps must the Asian Churches take to fulfil our task of Mission: —
 - a. Sending and receiving Missionaries from one Asian land to another.

b. Sending and receiving Missionaries from Asia to countries outside Asia.

c. Changing bi-lateral patterns of missionary relationship into multi-lateral patterns.

d. Relating missionary relationships to the Church Union Movement.

Answers to these questions can be discovered in the record of the conversations, but simply because they were real conversations, the discussion was tossed back and forward a good deal, attractive side-tracks were followed for a while, then steps retraced to the main question. So one should not look for carefully framed logical answers to the questions raised, accepted by the Conference, after being duly proposed and seconded. But answers are there, and they are Asian Christian answers, very definite and assured about the "missionary movement being integral to the nature of the church," very specific in distinguishing between 'missionaries' and 'fraternal workers', very practical in suggesting ways in which "partnership in obedience" can be made more definitive in relations between Eastern and Western churches, and suggesting ways in which the present bi-lateral relationships can be extended to become multi-lateral, as a step to later "internationalising of missions" (See R. K. Orchard—*Out of Every Nation—a discussion of the internationalising of missions*, which was one of the books recommended to delegates.)

The group was of one mind too on the obstacle to "mission" caused by our denominational separations, and believed Christian councils should be encouraged to make experiments with interdenominational teams.

A few excerpts from the Report will give a better idea of the group's thinking:

NILES: You can't confront anyone with Jesus Christ. You can only confront him with a symbol, something contemporary. Accept the Church, the Book, the doctrine as equivalent to accepting Jesus Christ. Or in a quarrel with a neighbour Jesus Christ wants you to do something, do it. That is accepting him. That means we cannot provide them with Jesus Christ; that must come in a way over which we have no control.

I would say of these various things, no *one* is more important than another.

HLA: Do you mean you would present the Church before you present Jesus Christ?

NILES: Yes, Church involves a service. They can accept and understand this.

HLA: This is what is happening in North Burma. Animism is not meeting their needs, especially after independence. Among them, they want something of another kind. Christianity is possibly that something as they see it, and they are willing for it without knowing

Christ. I have purposely ignored that call—because they wanted a church but did not know Christ. Now all kinds of denominations are rushing to that area, and I have to rush among them! They want to accept the Church and keep their old habits! Our job is to give Christ. I want *conversion* not quantities of 'converts'.

HOLTH: Is there any other way of knowing Christ, except through the Church, the body.

HLA: The first missionaries in Burma did not preach Baptist or Anglican Church but Christ.

JEYARETNAM: There is a danger in presenting the Church and substituting it for Christ.

NILES: Certainly. But there is nothing you can do. You haven't Jesus Christ in your pocket! The Church is part of the Gospel. What God has done for us in Jesus Christ. Lots of things He has done in the Gospel. If a man can understand this first, why not? Why start with demanding an understanding that Jesus Christ died for his sins. There is a danger of stopping at any one place.

One of the reasons for this meeting is that we need some agreement about the use of words. We need definitions so that we can have conversation.

I would say that when we are thinking about the activity of God in the world, there are three terms that come to mind—Gospel, Church, Kingdom. Under these, we can speak about God's activity, how God is working in the world. (a) Take Gospel for instance. This is what God has done in Jesus Christ for man, and continues to do for men and offers to men in Jesus Christ. When we think of Gospel we ask what is the response demanded? It is that we accept God in Christ and commend Him to others so that they may accept Him too. That is the area of evangelism, i.e. It is derived from the way the Gospel behaves, not the way we behave. The Gospel behaves by demanding acceptance of Jesus Christ, and demanding that those who accept Jesus Christ will pass it on. When that happens, evangelism is happening. In a W.C.C. department of evangelism conference a definition used was "Evangelism happens when God takes anything we do and uses it as a means of leading a person to accept Jesus Christ". This means that we are not 'evangelists' when we do this or that. In this sense, everybody is an evangelist to the extent that God uses anything we do. If God doesn't use what we do, it is not evangelism! (b) Church. The Church is part of the Gospel. There is 'an explosiveness of the Church' as well as an explosiveness of the Gospel. It is something God has done too i.e. created a community obedient to Jesus Christ. So there is 'mission' to the world. What is it? It is (i) proclamation pointing by *word* to the Gospel. (ii) demonstration, in terms of service, that the Gospel is good news to men in all realms of life. (iii) realization—to show to the world that we are the people on

whom the end of the ages has come—something of the glory that is to come, in foretaste. i.e. In terms of the love and fellowship of the Church, and in all this to be *servants* (distinguish between rendering service, and being a servant!). Every Christian is involved in the mission of the Church. It covers all we Christians do. (c) The Kingdom of God. We talk here of ways in which forms of human behaviour and association come under the dominion of God in Jesus Christ, until it is realized in its fullness and its fulfilment at the very end. When we are in this realm, we are talking about ways of human life, in all its grouping e.g. national, cultural, class and occupational. We belong to some aspect of all of these. Each in his own group must seek or pray to be an evangelist i.e. within the explosiveness of the Gospel. But it is also necessary in our obedience to the Kingdom that there is help rendered from one grouping to another, that is, going into all the world to preach the Gospel. When a person crosses a frontier to help people in another grouping he is a missionary. i.e. It comes from the concept of Kingdom. If you start with the word mission you end up with 'all Christians are missionaries'. When a person comes from U.K. to Malaya to belong to Malaya he is a missionary; when a person comes from a comfortable class to a slum, he is a missionary.

Are the terms 'missionary' and 'fraternal worker' interchangeable? Or different? When I was in America people said to me "You are a missionary from Ceylon to America" I said "No I am a fraternal worker". A missionary is one who goes to make another country his own and its concerns his. A person who comes to do a specific job is not necessarily a missionary. He is a fraternal worker. A missionary comes to identify himself. Simply crossing frontiers does not make a missionary but if he crosses in order to belong to that world he is a missionary. So Paul, a missionary to the Gentiles. Can we think in this way?

NILES: We in Asia have been passing through a period in the last ten years. We had to put restrictions on the number and the kind of missionaries. We had to reduce their number and get rid of them. But is it not time to say "Now we are grown up and sufficiently strong to deal with this". In U.K. and U.S.A. I was often asked the question "What kind of missionaries do you want?". Now I say "Send them all!". Ten years ago I would not have said that. You must take what God sends and learn to use them. Not all are at this stage. Some churches are however too long at the stage of 'we want this or that!'

On the other side missionaries may have to pay the price of the cross just at this point—to be rejected by the household of God—as Jesus was. If you are rejected by your own fellows, it is just what

Jesus said. Why be upset? "The cross is 'to be rejected by those you love'. If the missionary today pays the price of his forefathers, it has to be.

REINOEHL: In a broken cultural pattern like here (Malaya), there are more difficulties. But I often wonder—is the Church going to take the line of least resistance, for example the Chinese are more open to 'mission' in Malaya. While there are barriers and blocks in the way of Malays.

NILES: The way of testing this out is to ask: "If we take the nation seriously, the Christian community in that nation has one task—to win the ways of life for Christ. If so, the desire that the Christian community be one cohesive whole is an index of this. Our contentment to remain separate is an index that we don't take the nation seriously!

i.e. the index is "What do you think about church union?"

FRANSZ: In Indonesia originally missions and missionaries were among different peoples and tribes, but now our nation is in the process of building up and we stand in this. Our great task is to break through communal frontiers. We have got used to these. We don't talk of denominational churches but in the council of churches we find it is as difficult as breaking through confessional and denominational barriers. Yet in the nation we have to show to our world, if we are to be one, Christians should be the first to see and show it.

Some Specific Issues in Mission Today

We now have the fact of churches in Asia. We have gone through three stages (1) no church but missionary has come from the West. (2) churches come into being. (3) the present stage now. These churches must also prosecute mission. The first calling is to their own people. We are the Church for our country. Can't be said yet that all our churches are awake to this task. The normal thing would have been that from the first they would be witnesses. But this has not always been the case, and often it is only now that churches are becoming conscious of their calling in the midst of the nation. In Indonesia Kraemer has stressed this point and has had great influence on all our churches. Does the fact of churches now in Asia mean that the time of the 'foreign missionary' has ended? We say no! The task is being done together. The vision of the world church, the whole mission to the whole world and together. There is a tendency in some places to say no missionary movement is needed now that there are churches. We need only 'inter-church aid'. I don't agree because I believe the first thing to stress is still the reaching out to non-Christians. We do it together. It is an 'aid' but the stress should be on 'mission' too.

We must acknowledge the tremendous task this is for our Asian churches. We have this responsibility in our own countries to build up the Church. It is difficult for us to think of going to other countries or the West. Yet while this is so, it is also a help to our 'home' task to see it in a world wide way. Receiving and sending are an enrichment. Many of our difficulties about foreign missionaries would be solved if we had the experience of being foreign missionaries ourselves. Vice versa too in relation to the problems of receiving. Western missionaries are better at explaining their problems to us, than we are in explaining ours to them!

The mission is the Church's mission and belongs to the whole congregation. That means the laity. Not mission only of specially trained, specially set apart people but of all. This has been taught to people from the beginning by many missionaries, but we badly need more training for this kind of mission. Our church leaders when they think of 'laity', usually think of teaching Sunday school, finding money etc.—not the whole process of teaching and guidance to people in their various kinds of work. They are only beginning to see this. We have come into the Church, found fellowship, but have not sent people back into the Asian world, which has so much changed. Often we are being rebuked by Western missionaries "You don't fulfil your task to the state. Tell the government when they are wrong. Be prophets." They forget we have never been brought up to do this. Now we are in the midst of change and turmoil. It is hard to learn this task of being witnesses and prophets. We feel this every day. Something has to be done, but we don't know what or how. In reaching our 'fellow-people', we need to know our society and world and help build together. In most Asian countries, Christians are involved in nation building. We have not kept apart. We need to know our society, but first we need to know our own faith and what it teaches on social problems today. Not much training in this in our churches. We have witnessed to a Christ who can reign in our own personal lives, overcoming sin, but we must also witness to one who is Lord of the nation and of society. Perhaps even more important in Asia than in the West, since in Asia, it is the community that is still strong. You have to see the individual in his society and community. The country is not just the sum of individuals. In understanding the prophetic mission in the nation, I think we have neglected the Old Testament too much.

Regarding the use of foreign missionaries, I believe it is best if most foreign missionaries have congregations and work through them. It is hard to convince church leaders that this would be a good way. But many of the problems of working together could be worked out at this point. There needs to be more training in the seminaries on reaching out to non-Christians. In Indonesia, we used to have Dutch men coming out to serve Dutch speaking people (Dutch, Eurasians and Indonesians), but many of them had no knowledge of

the people in Indonesia and were not concerned about them. I remember how Visser t'Hooft in 1943 was shocked by this.

We need not only specialists but ordinary missionaries too. The Church is wrong in asking for specially trained people who can do jobs we cannot do. Also in regard to government attitudes and the granting of visas we should not accept the position implied in the government question "Is there no national who can do the job?" We must make it clear it is not a matter of not having enough of our own. It is a matter of the world wide Church. This is difficult for non-Christians to understand. One way would be for us to have more Asian missionaries in other countries then we could point to this and say "It is just a characteristic of the Church".

About the problem of missionary training, for us in Indonesia this is perhaps not such a big problem, since there are not many from the West coming to Indonesia. But should the training be done in the West or more in the receiving country? There is the practical problem in the length of time it takes to get visas. By the time these are issued the situation has changed often and a man sent to some other place. We are thinking of setting up a centre near Djakarta where missionaries could have three or four months training doing language etc. We are discussing this with the Ministry of Religion.

We have also been discussing with our Western partners how we could have 'triangular' arrangements.—A man from Ceylon, a salary from Holland and service in Indonesia for example. It was one of the heartening discoveries at Kuala Lumpur last year that much more of this Asian missionary work was happening than we had expected.

Theological Education—A Heraclitan View

H. D. BEEBY.

The river stepped into is never the same. The banks may change but little, the source and direction don't alter, a chemical analysis would give similar results over a period of weeks and H_2O would still be H_2O . And yet the water that swept by us last week is now part of a distant sea and today's water will never again touch us in this place.

'Heraclitus' famous statement that 'everything flows' was made partly in response to his predecessors and to their search and professed discovery of a constant, a basic substance from which all else developed. To the claims they made, his reply was that the only unchangeable was that all things changed.

To someone who for nearly ten years has inveighed against the constant changes in at least one S. E. Asian Seminary and pleaded for a period of no change and consolidation it is hard to admit that perhaps Heraclitus' river murmurs a tune that we must listen to. Have we not got to aim at change and fluidity in order that we in theological education may meet the existing demands and change in tempo with changing demands?

What are the demands made upon us? Or in other words, what are the objectives of theological education? At its simplest we aim to train men and women for the ministry of Christ's Church, using ministry in its widest rather than its technical sense. This means that if our work is to be effective we must have a clear conception of the nature and work of the Church, both in its wider and more localised manifestation, so we know what "ministry" it is for which we prepare men and women. Therefore one of our primary tasks is to know the Church as it is and also as it should be. But the Church is not a pond or lake but a river. It has a source and an objective. It stands between God and the World in constant encounter with both as prophet, priest and servant and its nature and work can only be defined in its relations with God and the World. Theological education then, if it is to be living and relevant, must flow and develop as these three factors flow and change in their constant mutations and livings relationships one with the other. Let us look at the three in turn.

The Church's Encounter with God.

It is in God that the Church lives, moves and has its being. It is from this encounter that the Church derives its existence. This relationship therefore is basic and has many facets. For theological education it is in consequence basic, and presents us with many

factors whose development should in some ways regulate theological education.

The Church encounters God in many ways. He is met in the Bible, in worship, in the Church's day to day life and as it recalls the past. He is met, and the meeting considered in the Church's creeds, dogma and theology. He is met as His salvation is proclaimed. But God is a living God and His Word is a living Word to a living Church, and life implies change. The Church is alternately obedient and disobedient, awake and asleep; the Word of God is alternately one of blessing and curse, condemnation and promise. One day He says, "Go up from Kadesh Barnea and attack Canaan." Again to the same people, fearful and disheartened, He strictly forbids them to attack.

Biblical studies and the teaching of scripture must then always be on the move. Not only because archaeology, linguistics and kindred disciplines are always giving us new understanding of the Bible but because the living Word is always saying new things to living and changing situations. Calvin's commentaries deserve an honourable place on library shelves and should be taken down for more than a dusting, but present-day Asian students confined to such a diet would later injure their churches by undernourishment; and this not only because Calvin had never heard of Ugarit or Mari but because he expounded livingly for 16th Century Geneva. We need exposition in an Asian idiom for an Asian need which is not post-Medieval or post-Roman Catholic but post-Confucian, post-Lenin and post-Sputnik and we need it post-haste.

The changes which are and rightly should be taking place in the Church's worship should find impetus and stimulus as well as reflection in a Seminary's teaching and worship. As the history of the Church in Asia lengthens, God's movements within that history should be more and more given pride of place in the Seminary teaching of Church History. Pastoralia should be more and more attuned to the particular forms of encounter which the Asian personality or group of personalities makes with God and teaching of evangelism should perhaps be more informed by experiences in the Batak and Korean churches and by Dr. Sung's mission than by the Wesleyan revival and D. L. Moody.

In the realm of theology, both credal and philosophical, perhaps there is even greater need for a readiness to flow and grow, especially where the way of least resistance is to import Western dogmas and theology in toto. A young teacher recently returned from study in Gt. Britain, U.S.A. and Switzerland said that he could not come back and teach dogmatics because his conscience forbade him. His reason was that any dogmatics he taught now would be Western dogmatics with its Greek influence and the impress of European analytical thinking, whereas what the Church needed so desperately was dogmatics with an Eastern flavour and distilled by synthesising minds.

Based on Biblical studies of an exegetical and theological nature we need, in the languages of the East, and in Eastern categories of thought, new creeds and new systems of theology—if it is still right to use the word "System" about our Eastern theologies of the future. The task of theological education is to help bring such things to birth and then having delivered them to see their College curricula do not neglect them because of inertia.

The Church—Prophet, Priest and Servant.

When a Formosan worships in his own way in a temple, he does so in the midst of grubby ornateness, without the use of words and more often than not surrounded by chatter which he would miss but does not hear. This worship is not without cost, dignity or significance and from it he has great expectations. The average Protestant-type service and the ecclesiastical organisation which accompanies it is basically the same as its prototype in Switzerland and if it has suffered any sea change at all it was the result of the original Channel crossing rather than passage through the Indian Ocean or the China Seas. How long can this continue? Almost inevitably the original churches had to be imports, complete with morning and afternoon service, choirs and collection plates; in fact everything except the yearly discussion about the heating system. The churches have been mightily blessed and have done wonderful work in much the same way that a wooden leg or false teeth can be remarkable substitutes for the real thing; but now that the Church is established and there are numerous people able to see the situation and its need and who can begin to think through and experiment towards new patterns, the time has come to see the present churches as in need of more than repairs to fabric. What is the place of liturgy? What is to be the Church's attitude to the Lord's Day as a whole? Is it to continue to be an unexamined shadow of a 19th Century version of a Geneva edition of an Israelite Sabbath? The Church in Europe at an early stage did much of its teaching with "acted" services, a visible mass, stained glass windows, miracle, mystery and morality plays. Have we found the modern equivalents in kodachromes and religious films or should we use our church buildings for more Sabbath drama? What is the kind of ministry we want? Is the ideal still one man to each congregation? Should he be someone whose main training is designed to produce sermons which will not distress even if they do not benefit his most literate members? Do we need teachers, prophets, priests, counsellors or community leaders? or the present don't-do-it-yourself-if-the-parson-can-come type of ministry? How long can we neglect the Old Testament and not become seriously heretical? How can we adjust to increasing urbanisation and industrialisation? These and countless other questions about the form of the Church, its life, witness and service, batter on the doors of any seminary suffering from 'staticism' and 'ivory-toweritis.' They demand our assistance in finding answers and recognition in the class-room of the answers when they begin to

appear.

The World.

True to reality as always, and in defiance of consistency as usual, the Biblical teaching about a confused world is very confused. There is the "world" which must be shunned along with the flesh and the Devil and there is the "world" which God so loved that He gave His only begotten Son. These are not two worlds but one, and this is the stage where God has acted and still acts, the medium of revelation, the place where God became flesh and comes today in very worldly bread and even more worldly wine. We hear the Gospel in the world's language, we think about it in categories of thought which in part come from Aristotle, Heidegger, Confucius, Darwin and Dewey. We sing its praises in psalms and spiritual songs which have every kind of literary influence from Ugarit to Bloomsbury. Our music can and does reflect Buddhism as well as Coney Island, and Church decoration knows Tang dynasty as well as Picasso motifs. Not only is the world already so much with us; the world must be with us as the object of our affection inasmuch as we bring to it the redemption for which it groans and travails.

In this relation of subject to object the Church is "controlled" in some measure by the nature of its object. The Church's word must be spoken to the world's need in a way which is understood and relevant. If the world halts between two economic opinions the Gospel in some measure must come in economic terms. If the world longs for salvation in communal terms the Gospel cannot be presented as a way of individual salvation only.

The "world" is "one" theologically and one day may become "one" culturally but at present we in Asia are still in a different "world" from those in Europe and America. This different world makes different demands on the churches. Through this world God is saying different things to the churches, as His word to the post-exilic Ezra of Babylon differed somewhat from the word to the eighth century Amos of Tekoa, and on the whole such a word can only be heard by ears that belong to the East.

The Church and the World belong together, inimical but mutually necessary; equally God's creation and in some sense each dependent on the other for its salvation. If the World needs the redemption which only the Church can mediate, it is equally true that the same salvation is mediated to the Church through the World. A famine, a persecuting Pharaoh, Assyria, Babylon, Cyrus the "Messiah", a Roman census, Pilate and a cross-capped hill are an integral part of the only salvation we know. In them the world has been with us, not only getting and spending but sinning and saving. We are debtors to more than the Greeks and the barbarians and in order to pay the debt the incorruptible must put on corruption, being all things to all men, all societies, all institutions, all branches of learning, in order that we might save some.

The World, the Church and the Deity dictate our theological training and their livingness and movement mean we can never stand still. This involves a threefold task for most theological teachers in the East.

Firstly, there is the task of research. The Church's encounter with God in our land must be studied. Commentaries of a theological nature must be produced and new theologies in native dress appear. Attempts to understand the cultures round us must be made and in the light of them our thinking and evangelism adjusted. The vast areas of relationships with Christ need investigation and more content given to our statements about His Lordship. In what sense is Christ Lord of labour in a country where less than 2% of the population confess Him, where there are no unions and where much industry is in the hands of a government which is a semi-dictatorship? Can we provide help for a Christian economist or sociologist teaching in a Government University? How do his beliefs about the nature of man affect his lectures or is his Christian witness confined to a benign influence and personal evangelism outside the classroom? The area of research to be covered is limited only by our resources and abilities.

Secondly, there is at least one sense in which the Eastern theologian must follow Karl Marx. He must revolutionise as well as philosophise. This will be disputed and may not be true for all, but for many the call will come to leave the contemplation of absolutes and learn the importance of being relative and still earnest; to sit on numerous Church committees seeing that the Eternal unchanging truths find true expression in forms that to some extent come from the World; to see that new church patterns are nourished by Scripture, aided by history and belong truly to the community they serve. We are called to fight with the world and for it, to uplift tradition and to oppose it, to see that ecclesiastical building is seen as a theological task and that churches are built from the inside out and not from the outside in. We may be called to be the Church's link with "society", with the government, called to aid trade unionism, minority publications that risk all to speak out against Big Brother and the treatment of little sister. We may be called upon to receive the plaudits of a society which does not understand and the attacks of a church with limited peripheral vision.

Thirdly, we end where we began, with a river. We have tried to understand its source, its nature and its windingness. We have looked to the distant sea, its objective. We have changed its direction, strengthened its banks, built dams and bridges, deepened its bed. Our final task is to see that it flows through our classrooms, brings living water to our lectures, irrigates our libraries, feeds our worship, makes to blossom a desert of theological discussion and gives to our future ministers all excellence in their work.

Theological Education in Ceylon

G. B. JACKSON.

The present position is that there is one small Divinity School in Ceylon belonging to the Anglican Communion, with about half a dozen students. Other Anglican candidates for the priesthood go to Calcutta and/or to the U.K. The Baptist Church send their students to Serampore, the Methodist Church to Bangalore, and the Dutch Reformed Church to the USA. The Jaffna Diocese of the CSI send their men to one of the CSI colleges in S. India.

There has been a strong feeling among the Sinhalese-speaking churches (Anglican, Baptist and Methodist) that the time has come when there must be theological training available in Sinhalese, for two reasons: (a) There are many who would seek to join the ministry if the entrance test did not require a high standard of English (as is necessary for students going to study in India) and (b) there is a growing need for clergy who are more at home in the idiom and way of life of the Sinhalese-speaking community.

Following the Theological teachers' Conference in Bangkok in 1956, a Conference on Theological education in Ceylon was held in Colombo at which the following recommendation was sent to the Anglican, Methodist and Baptist Churches in Ceylon:

1. Having regard for the present trends in Ceylon's educational and cultural development, we are convinced of the urgent need to supplement our present theological training of Sinhalese clergy and ministers with a training which is more closely integrated with the swabasha (i.e. vernacular) life and thought of the people. This is necessary for two reasons:
 - (a) For the sake of presenting the Gospel to the people of Ceylon in the language and idiom of the swabasha speaking people of the country.
 - (b) For the closer integration of the Church into the life of the nation, and the indigenisation not only of its worship but of its life and thought.
2. We do not think it is feasible for any one (still less for all) our denominations to run their own separate theological training institutions in Sinhalese. We believe, however that

the churches ought to consider together whether a joint institution ... might not be possible.

3. In making this suggestion we do not wish to commit ourselves to any definite opinion as to the relation of such a training course to the training at present provided at the Divinity School (in Colombo), and in Bangalore, Serampore and Calcutta.

In accordance with these views, the Conference recommended that joint consultation between the churches concerned should take place.

A Consultation Committee was set up which issued its report in February 1959 and recommended that, while there will be continued need for theological training in English, there was also need for training in Sinhalese both to supplement the English training and to provide training for the increasing number of swabasha-speaking candidates who will offer themselves for the ministry of the Church. The Report envisaged a united Training Institution making provision for twelve students and providing a three year course leading to the Licentiate of Serampore, including a study of Sinhalese, Buddhism and elementary Pali, and a sufficient knowledge of English to enable ordinands to benefit by further theological reading. It further recommended that the National Christian Council should take up the project, calling for a Joint Committee to prepare a scheme, and also to approach the Theological Education Fund to secure a grant for the initial capital expenditure involved.

The recommendations of the Consultative Committee were accepted by the churches and by the N.C.C. with a few amendments, and in the course of 1959 a Joint Committee was set up, representing not only the three churches originally concerned, but all the Protestant Churches in the N.C.C.

In December 1959 Dr. Ranson of the T.E.F. met with the Committee and outlined the scope of the work of the T.E.F. and advised the Committee on the lines on which it should work.

The Committee expects to complete its work by March 1961.

In the meantime the Committee from the Production of Christian Literature has appointed a Theological Advisory Committee to advise it in the production of the basic theological and Biblical books in Sinhalese which will be required. Work has already begun on a Sinhalese Concordance.

Book Reviews

Spirit, Son and Father. Henry P. Van Dusen, Charles Scribners Sons, New York and London 1958. pp. 180. US\$3.50.

The subject the author draws a bead on here in this book is of the greatest importance but is one which is "neglected" very much. And Van Dusen is right in quoting S. Hendry's complaint that "it has become almost a convention that those who undertake to write about the Holy Spirit should begin by deploring the neglect of this doctrine in the thought and life of the church today." (p. 13).

The reason for this neglect is in my opinion that thinking and speaking about the Trinity is a hard task. If the old church did say something about the Trinity (and this "something" is not yet improved) it was "... non ut illud diceretur, sed ne taceretur" (Augustine, De Trinitate VII), not to explain the mystery but because the church *had* to speak, and not to keep silence.

Still harder is a reflection on the Holy Spirit. In proportion we have but so few data in Holy Scripture about the Holy Spirit. Besides, the Holy Spirit cannot be "objectivised" and made a subject of thinking as something *outside* the thinker. The work of the Holy Spirit is a work *in* us, "He beareth witness with our spirit" (Rom. 8:16).

In connection with this "inner" work of the Holy Spirit there is the danger of losing the distance between the Holy Spirit and our own spirit. In this case no hold guides us in distinguishing the voice of our own spirit from the Holy Spirit's. Luther and Calvin, fighting with this danger on their right hand (the Roman Catholic Church, where the Holy Spirit, is taken over by the church) and on their left hand, (the "spiritualists", who identified—roughly speaking—the voice of the Holy Spirit with the inner voice of man) warned against this danger by stressing that the Holy

Spirit is only to be recognised with Holy Scripture in the hand.

The above mentioned is sufficient to say, that reflection on the Holy Spirit is hard and full of dangers.

The book of Van Dusen is an illustration of the difficulty and the slipperiness of this subject.

The difficulty appears from the fact that it begins with the triad in an unusual order: Spirit, Son and God, but ends with the traditional Nicean or rather Biblical order: Father, Son and Holy Spirit.

The slipperiness is also in this book a menace Van Dusen has not escaped wholly. He sees so much relation between the Holy Spirit and the Stoic "spiritus sacer", with the Zoroastrian "spenta Mainyu", even with the "mana", the mysterious power of the Melanesians, that Van Dusen concludes: "there is no sharp point of transition or line of demarcation of "spirit" with crudely natural forces and Paul's consummate insight: "The Lord is the Spirit" (p. 20). And when he views the relation between the Holy Spirit and the spirit of man we read: "authentic Christian thought recognizes that God has lodged within man something of His own Being, His Spirit, so that the basic relation of God and man is not "over-againstness" but rather kinship of essential nature" (p. 99). And at the same page: "Such "lodgment" of Divine Spirit within man is, as both tales of creation in Genesis imply, common to all men everywhere. And of that truth, the well-nigh universal "sense of the Divine" is empirical verification." (p. 99).

But this book has also excellent parts, e.g. where the author places the Christian belief in the Holy Spirit over against deism, pantheism and anthropomorphism.

This book—so we conclude—is a strong impetus to start and to keep thinking about this hard subject, in order to become more conscious of it.

even if this consciousness is a confession of our "nescimus"—a consciousness of what we already have through the thinking of others under the guidance of the Holy Spirit, a consciousness of wealth out of which we can live: "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (Rom. 14:17.)

R. SOEDARMO,
S.T.T. Djakarta.

A Genuinely Human Existence,
Stephen Neill, Constable and Co.,
London, 1959, 312p. 25/-.

Any book by Bishop Stephen Neill is an "event" for the Church, and especially for those concerned with the training of the ministry for churches in Asia. This is particularly true of his recent **A genuinely Human existence** which is subtitled, "Towards A Christian Psychology."

In this book Bishop Neill, gives a systematic presentation of the Christian view of the problems and prospects of a life of freedom and creativity. Man is not an isolated self, a solitary individual; he is forever involved in a world of varied relationships. "To be free means to be able to enter into all kinds of human relationships with all kinds of people and to remain ourselves in all of them." Personal integrity is always integrity in our relationships with others.

But on every side man's freedom is threatened. To grow towards the maturity of a responsible human existence is a costly and hazardous undertaking. Perils of our environment combine with our perennial tendency to shun, rather than face, reality.

The result is a life of slavery which is characterized by a wilful suppression of some aspect of reality. These perils and temptations are discussed with depth and candour.

The theme of this book is that in the teachings, and particularly in the life of Jesus as recorded in the Gospels, we have the light which generates the power to bring man to the kind of life which is his real destiny. In Jesus Christ the very principles by

which this world is governed have been visibly embodied. He is Reality in human form. (In more than one place this book will remind readers of Canon Streeter's **Reality**.)

His teaching regarding truth, justice and mercy reveals the ultimate structure of this world, especially as it relates to the world of personal relationships. And this is not an abstract theory, but a life in history. Through the Gospels we can see how this was worked out in his own relationships and this in turn throws light on our problem of human living. This is explored in considerable detail throughout the book.

The strength of this book, then, is the way it sees our life and problems in the light of Jesus' life and victory. This is not, however, a dogmatic treatment of the person and work of Jesus Christ. "This book is concerned with the hypothesis that what man encounters in Jesus Christ is also the revelation of man to himself, the disclosure of the true and full reality of human nature. Our present study may best be considered as the first part of a trilogy. It should be followed by a consideration of Jesus as the revelation of God to man, and then by a study of the practical conclusions with regard to the education of the well and the pastoral care of the mentally sick, which will follow, if the arguments and conclusions of the first two parts of the exposition are found acceptable." This "first part" will certainly whet the appetite of readers for parts two and three!

Bishop Neill draws heavily upon the world's great literature and the findings of modern psychology as these relate to the perennial problems of man's existence. He is particularly and unashamedly indebted to Freud. Nevertheless this is no secular psychology with a sentimental religious tinge. Man in the modern world has been living with reference only to the social dimension but has lost the relationship to the eternal. Again, this eternal world is not a world of abstractions. It is a relationship to the personal God which is reflected in all of our varied relationships. His treatment of the meaning of God as

Father is especially good. It is the ignoring of this dimension which is the root of most, in fact the basic ills of modern man. The recovery of health depends upon the restoration of this missing relationship.

Many of the best sections of the book deal with areas not often or well treated in current psychology books—man's need of receiving and granting forgiveness; the meaning of "grace" in personal terms; and the cure for fear, frustration and resentment which is found specifically in the Christian faith. While the book aims to be strictly empirical until the final chapter, there is no disguising the meeting of psychology and theology in these provocative sections.

The book will be of special interest to those living in Asia, since the writer draws heavily upon his own experience of living many years in India. The frequent comparisons between the East and West in matters of personal relationships will enhance the value of the book for many. Also, his frequent use of analogies taken from the realm of art and the life of the artist will appeal to those with interests in this area.

While the book is not technical in its language, it is definitely "serious" reading. It is the kind of book that well repays more than one reading. It is certainly of value for libraries in theological schools in S.E. Asia. It will be of special value for teachers and classes in Psychology, Pastoral Care, and Religious Education. And it ought not to be omitted by the Biblical theologians!

And when you order this book, it will also be a good idea to check the card catalog to see that you also own Bishop Neill's *The Christian Society* and *The Unfinished Task*.

PAUL D. CLASPER,
Burma.

Ancient Judaism and the New Testament. Frederick C. Grant. The Macmillan Co., New York, 1959. pp. xvii, 155. U.S.\$3.50.

This is a book that needed to be written—it fills a gap in studies of the environment of the N.T.—and it

would be hard to find anyone better qualified than Dr. Grant to write it. The book has a double purpose. On the one hand it sets out to right a wrong—"the distortion which centuries of anti-Jewish prejudice have produced in biblical studies"—on the other hand it attempts to establish a right—that Jews and Christians should work loyally together on the basis of their common heritage. This is far more than a tract for the times however. Dr. Grant draws on the resources of his massive erudition in a serious effort to evaluate the debt of Christianity to Judaism. Dr. Grant outlines his plan of writing in a foreword and then develops his theme in four parts. The first is a brief survey of the present situation showing how thanks to modern research there is no reason for misunderstanding Judaism and no more excuse for anti-Jewish prejudice in N.T. studies. Several examples of the misinterpretations caused by such prejudice are given and it is suggested that the task of Biblical interpretation today is not so much 'demythologization' as 'deliteralization'. The last part is a brief survey of the present outlook. Here Dr. Grant makes a strong plea for a fresh grasp of N.T. ethics and for a new "liberal historical-traditional" view of the Bible. The bulk of the book is in the two middle parts on ancient Judaism and the New Testament. Here Dr. Grant surveys the synagogue and its theology, although, as he says, 'normative' Judaism is really a system of piety, a way of life and not a system of theology. He picks out the Messianic hope and Jewish apocalyptic for special treatment. In the N.T. section Dr. Grant demonstrates that the N.T. must be studied against this background of traditional Jewish faith and piety; for Jesus was a Galilean who preached the gospel of the coming Kingdom of God. As a result the Church took over the Jewish Bible and also Jewish methods of interpretation. What is needed today, however, is a new understanding of the Bible as a basis for the central doctrines of theology.

The distinctive marks of Dr. Grant's book are his appreciation of Jewish piety—there is a new translation given

of the Eighteen Benedictions in the Hebrew Daily Prayer and of the prayers accompanying the Shema—his appreciation that ancient Jewish and Christian thought was eschatological throughout—his emphasis on the fluidity of thought in ancient Judaism and his differentiation of eschatology and apocalyptic—there is a useful chronological table of apocalyptic and other writings. The chapter on the Kingdom of God is a masterpiece of clarity and condensation. The book ends with a moving appeal that Jews should say the Lord's Prayer and Christians, the Shema and the Shemoneh Esreh. This "would not necessarily lead to the Kingdom of God: but at least our faces might be turned in that direction once more."

The book is a corrective, and although it should be widely read in theological circles in S.E. Asia as elsewhere, it would not be suitable for use as a textbook because it assumes the reader will be acquainted with the major works in this field. Not everyone will agree with Dr. Grant's comparatively early dating of the Enoch literature nor his very cautious estimate of the Dead Sea Scrolls. Some personal comments and references to literature could be relegated to footnotes (which are conspicuous by their absence) and the book deserves an index if not a bibliography.

FRANK BALCHIN,
Singapore.

The Tyndale New Testament Commentaries. The Tyndale Press London. General Editor: Prof. R. V. G. Tasker.

The Gospel according to John by R. V. G. Tasker. 238 pp. 9/6d.

The Epistle of Paul to the Philippians by R. P. Martin 186 pp. 8/6d.

The Epistles of Paul to the Colossians and Philemon, by H. M. Carson. 112 pp. 7/6d.

The Pastoral Epistles by D. Guthrie. 228 pp. 9/6d.

This is a new series of commentaries on the New Testament. It began to appear in 1957. Ten volumes

have been published up to February 1960 and three more announced, leaving six or seven to come to complete the series. The General Editor says it has been planned to meet the long-felt need for commentaries that are neither unhelpfully brief nor unduly technical. The commentaries are thus of medium length, averaging 190 pp. (7½" x 5"), and are primarily exegetical. The method used is to explain the writer's thought verse by verse or, for the longer books, section by section, with additional notes on special words or phrases as required. The text used is the A. V. (KJV) partly because this is still the one most commonly possessed and partly because it gives the commentators a chance to show why later versions are usually more accurate. Greek words are quoted sparingly and are transliterated.

This series is very suitable for use in S.E. Asia not only because it is not technical and difficult but also because it represents on the whole a more conservative point of view than is common in most theological colleges in this area. The four books under review mostly uphold the traditional positions on date, authorship and purpose. There is, however, less difference between conservatives and modernists in N.T. studies than is commonly supposed. The line of division seems to be fixed mainly by the decision as to where the onus of proof lies. The conservatives assume the traditional positions and defend them with all the skill and scholarship at their command. The onus of proof is thus on those who would challenge tradition. But this really begs the question. There is just as much reason to put the onus of proof on those who support tradition and to say, for example, that the Pastorals must be regarded as pseudonymous unless they can be proved to be by Paul. Thus it is that equally competent scholars faced with the same evidence arrive at quite different conclusions according to their point of view, and the point of view usually depends on background, upbringing, training and experience. If this were more widely recognised there might be less acrimony in theological

discussion. Another general point that needs to be made is that to challenge the traditional positions is not a sign of a shallower faith, an irreverent approach, or even a less truly biblical theology.

It would be a good thing if the list of "chief abbreviations" in each volume could be expanded into a bibliography. It practically amounts to this in some cases but in the volume on "John", for example, there is no mention of the commentaries of Bauer, Bultmann, Barrett, Howard, Lagrange or Macgregor.

Pr. Tasker's volume on "John" is an excellent exposition of what the gospel says but it tends to bypass the crucial problem of the vast differences between John and the Synoptics. On the problem of authorship the view taken is that the authority of the Apostle John lies behind the gospel but that the writing was done by one of his friends or disciples. It was probably written in the last few years of the first century.

The commentary on Philippians is also an excellent piece of work. Questions of date, destination and purpose are very carefully considered in the introduction. There is an open choice, says Mr. Martin, between a date 54-55 while Paul was a prisoner in or near Ephesus, and a later dating 61-63 while Paul was imprisoned in Rome. The commentary is clearly expressed, well proportioned and takes full account of recent discussions. As most readers will probably turn to ch. 2: 5-11 to test its quality, it may be said that the fifteen pages devoted to this section are perhaps the best in the book. The author makes good use of a fuller study given as the Tyndale Lecture for 1959 and published as "As Early Christian Confession: Philippians 2: 5-11 in Recent Interpretation".

The commentary on "Colossians and Philemon" is somewhat brief. This is to be expected since these letters are short but there is a certain inconclusiveness about the discussion of some of the many difficult points in this letter. Although the writer owes a great deal to Lightfoot, whose commentary first appeared in 1875 (it is

listed as 1927), he does not give enough weight to Lightfoot's suggestion, strongly supported by subsequent research, that Paul is using the terminology of the false teaching. In the introduction he subjects Dr. Jn. Knox's suggestion that Onesimus is the slave of Archippus and that the letter from Loadicea is really "Philemon" to a careful examination and decides against it, but he seems to overlook the fact that Knox's main point is that Paul wants Onesimus back to be his assistant and a Christian preacher and this is not dependent on the correctness of the details of the theory. In fact in his *Interpreters' Bible* commentary Knox barely mentions the problem of who was the owner of Onesimus. Mr. Carson provides an amazing definition of slavery. It is "the right of one man to share in the outcome of the labour of another, when the other man is forced to render it" and he says there is nothing intrinsically immoral about it! He takes this late-eighteenth century position in order to defend the N.T.'s failure to condemn the institution. Surely it would be better to accept slavery as the evil it was and find some explanation for the N.T.'s apparent acquiescence in it.

The commentary on the Pastorals is something of a "tour de force" to prove they were written by Paul. In the introduction there is a careful examination of the various objections from historical allusions, Pauline incidents, background, church situation, heresies attacked, style, language and doctrine and it is shown that none of these are necessarily incompatible with Pauline authorship. The writer is heavily indebted to the French Commentary of C. Spicq in this connection. It is one thing however to show that objections do not amount to absolute proof and quite another thing to show that Pauline authorship is the most natural and probable solution of the problem. The argument for the Pastorals being non-Pauline is cumulative. Each single objection may fall short of a proof but taken together they have sufficiently reasonable support to reduce the likelihood of Pauline authorship to a pretty low ebb. On the other

hand they fit what is known of the early second century situation very well. And finally the only real arguments for Pauline authorship are the superscriptions and tradition. As to tradition it says Paul wrote Hebrews and John wrote the gospel, neither of which positions are now held. As to the superscriptions they are not pious frauds but examples of pseudonymity quite common in those days. This reviewer thinks that when the author of the commentary gets to heaven the apostle will introduce him to the author of the Pastorals! Meanwhile we must each defend our own opinions, which the author does very earnestly quoting sixteen or seventeen earlier commentaries but unfortunately not the Interpreter's Bible one by F. D. Gealy, which is very good on the background of heretical teaching, where Mr. Guthrie's book is rather weak. The question of authorship makes more difference to the exposition of the Pastorals than it does to most other N.T. writings but since "their appeal is in their blend of sound practical advice and theological statement" there is a great deal that can be used in any clear and up to date book and Mr. Guthrie's work certainly does not fail in this regard.

FRANK BALCHIN,
Singapore.

Protestant beginnings in Japan, The first three decades (1859-1889). Winburn T. Thomas. Ch. E. Tuttle Co, Japan (\$2.50) and Rutland, Vermont (\$3.00), 1959. pp. 258.

The publication of this book coincided with the commemoration of the centenary of Protestant missions in Japan. Originally it was presented by the author as a doctor's thesis to Yale University in 1942. It must be called an excellent decision to have it made accessible for a wider public; it would have been unforgivable, indeed, had it remained hidden in the archives of a university. One wonders why all important dissertations should not be published immediately after having been accepted.

Dr. Thomas, excellently qualified to undertake this study, offers a clear

and fascinating account of his subject, in a scholarly presentation. An especially vivid picture is drawn of the thrilling years of rapid expansion of the Christian Church in Japan between 1883 and 1889, after which the reader receives a sharp analysis and evaluation of the many diverse reasons and factors which have caused a serious retardation of the missionary movement since 1890. Short, well formulated summaries facilitate for the reader recapitulation of the main points made by the author in each particular chapter. Alongside other books which deal with this initial period of Japanese Protestant church history, as e.g. Otis Cary's *A History of Christianity in Japan*, 2 vols. 1909, and the recently published book by Charles Iglehart, *A Century of Protestant Christianity in Japan*, Dr. Thomas's less brief, elaborate and still compact, well-documented contribution is a most valuable one.

Certain prominent features of Japanese Protestantism are of special interest for readers, living and working amidst more rural Christian communities in Asia, such as: the typically urban aspect of the Japanese church, the spread of the Christian faith among the educated classes of the population, the important role played by the student movement, the high standards set for admission into the church, the rapid advance made, already in those early days, towards self-support, self-government and organic union. A highly instructive book, which is, of course, a must for every theological library in Asia.

IDO H. ENKLAAR,
Djakarta.

The Man-Woman Relation in Christian Thought. Derrick Sherwin Bailey, Longmans Green and Co. Ltd., London, 1959, 314 pp. 30/- (Also published in the U.S. by Harpers, N.Y., under the title "Sexual Relation in Christian Thought".)

Recent years have produced an ever increasing number of books on sex, usually in the more specific sense of "sexual intercourse" and related subjects bearing on the physical and

coital impulses and desires of men and women. These matters are of interest to Bailey, but he endeavors to treat them more adequately by concerning himself with "sex" in the broader and primary meaning of the term as referring to man-woman relations in general.

As Bailey himself suggests it may be well for the reader to start with the last chapter in which the writer defines his terms and lays a sound Biblical-theological foundation for the significance of sex by grounding it in the thought set forth in the opening chapters of Genesis that man is a "two-fold" being who discovers his true humanity only when he is in fellowship with the opposite sex. As Bailey himself says: "...the creature Man, whom God called into humanity from some earlier 'pithecanthropoid' condition, is fundamentally a sexual 'being-in-relation'." In a kind of brief prolegomena to further studies in the theological nature of sex Bailey sets forth two fundamental principles or obligations growing out of Man's constitution as a "dual being": (1) "the preservation of sexual integrity" over against all tendencies on the one hand to either minimize male-female differences or to stereotype them on the other; (2) the "acceptance of sexual partnership" with the implication that man and woman "each needs the other's help, not merely for procreative and domestic purposes, but in all the manifold concerns and enterprises of human life."

The larger part of the book treats in a scholarly fashion the history of Western Christianity's attitude toward sex. Starting with a brief discussion of New Testament Christianity and its background, whole chapters are then given to the Patristic Period, Medieval Christianity, and the Reformation with special emphasis on the Anglican church in the 17th as well as the 16th centuries in which period the enduring pattern for sexual thought in the English world was quite rigidly fixed until recent years. The following chapter splendidly evaluates the Western tradition, indicating such unfortunate aspects as (1) a negative view of the "venereal"; (2) androcentricity;

(3) a low and unbalanced conception of marriage; at the same time Bailey points out positive aspects and then clearly outlines the factors in our present world which compel a new approach, not least of which are the new Biblical and theological interests of our day.

This is an especially valuable book for anyone who would understand better the roots of the historic Western church's attitude toward venereal sex, marriage, and the family. So extensive are the references and footnotes as to serve almost as a concordance of relevant historical material, at the same time this detail tends to limit the primary interest of the book to the specialist. The final chapter has value in its own right as a brief but clear-cut presentation of the presuppositions of a sounder, Biblically oriented, theology of sex which is fully cognizant of the work of such men as Barth, Buber, Brunner, Bulgakov and Solovyov. Bailey's writing is sound and the reviewer looks forward to another work in which he can fully develop the constructive insights suggested here.

EUGENE A. HESSEL,
U.T.S. Manila.

The Psychology of Marriage and the Family Life. W. E. Sargent. London, Independent Press Ltd., 1940 (Third Edition May 1958). pp. 125. 8/6.

Sargent's book is one of the many semi-popular ones written in the past twenty years or so on the subject of marriage and the family. The author combines in a pleasant manner a good deal of sound practical advice based on liberal Christianity, psychology, common sense, and the writer's obvious experience as both a pastor and practising psychologist. Although first printed some years ago, its findings are for the most part still acceptable and helpful, a fact testified to by its recent third re-printing. Keeping in mind that the context is primarily that of Western culture, the book will still prove useful to hand on to many an individual or couple in need of guidance with reference to the everyday problems of marriage

and family life. In ten rather brief chapters, Sargent covers the gamut of concerns from falling in love to growing old together and even includes a chapter for the unmarried.

EUGENE A. HESSEL,
U.T.S. Manila.

The People of the Old Testament.
Ackroyd, Peter R., London,
Christophers, 1959. 272 pp.
12/6.

This is an excellent summary of God's revelation of Himself in the historical events as recorded in the Old Testament. As is unavoidable in a brief treatment of some 270 pages a full discussion of debatable points cannot be given and at times there is no mention of issues that would take many pages in a more detailed work. The result is a very readable, non-technical introduction soundly based on generally accepted Old Testament positions with definite emphasis on the historical character of the Old Testament revelation.

The opening chapters place the Hebrew people in their setting in the ancient world and throughout the book the author never loses sight of the influence of other kingdoms and cultures on Palestine and the people of Israel. This is one of the most valuable features of the book. For instance, the economic prosperity and religious decay of the Northern Kingdom from Ahab on is shown in relation to the suppression of Syria by Assyria and the political marriage-contracts between Israel's ruling house and that of Phoenicia. Similarly the chapters dealing with the period from the restoration to the death of Herod summarize clearly and succinctly the lesser known periods of the Persian, Greek, and Roman domination. The religious conditions of the Jews which Dr. Ackroyd properly keeps in the foreground are highlighted by the political events and vacillating policies of the rulers.

In a sympathetic treatment of the Northern Kingdom careful presentation is made of the work of Elijah and Elisha and their importance brought out. In this connection there is a good treatment of the rise of the prophetic movement in Israel.

A generous discussion of the more influential prophets is given with liberal extracts from their writings. In the appropriate places the work of these prophets is fitted into their historic framework.

This little introduction to the Old Testament is heartily recommended for its consistency in keeping to the main thread of the Old Testament: God's powerful operations in history to save His people. Dr. Ackroyd has entered sympathetically into the experiences of the people of God and their understanding of the Law not just as regulations to be obeyed but as expressive of the whole story of God's mighty work on their behalf calling forth loving obedience and devotion to His will. There is also illustrated presentation of the thesis that Biblical history is a kind of history more interested in seeing God's will in the events than in merely narrating the events themselves. This thesis is well treated in a discussion of the Chronicler whose judgment, more theological than historical, was not simply 'Did this happen?' but 'What does it mean?' (p. 203).

The quotations from Scripture (RSV) are plentiful, the illustrations and drawings varied and well chosen, and the maps simple and uncluttered. Worthy of special mention are the two plates of silver coins of the fourth and following centuries B.C. illustrating stages in the development of religious-political policies.

This brief introductory book is endorsed without qualification. While not full enough for a textbook it will serve in our schools in East Asia as an excellent summary and reliable guide to the Old Testament and show its importance for a study of the New Testament. Sometimes, because of the pressure to say a great deal in a few words, the meaning will not be fully grasped at a first reading to those for whom English is a second language. Nevertheless all who give the book a careful reading will be amply repaid with a consistent summary which brings together the considered conclusions of many scholars.

A. CHRISTIE,
U.T.S. Manila.

At **Sundry Times**. R. G. Zaehner.
Faber and Faber. 1958. 230 pp.
21s.

This is a very fine book indeed, and all who are teaching in the field of non-Christian religions will benefit greatly by studying it. It is particularly useful for its account of Indian religion—primarily concerned with "the eternal as experienced as a state within the human soul"; making no claim, except in the eleventh chapter of the Bhagavad-Gita, to be a self-revelation of a personal God who stands outside man, but rather a revelation of what is latent in man. Yet it rises, in the Gita, to the point where a personal God seems to be speaking to man 'I am that love in created things which is not contrary to righteousness', Krishna declares. (Gita 11.44). Here we have moved from a realm of psychological analysis of the human soul and its realisation of itself in the Absolute, to a relationship of persons. "Listen again to my final word, the most mysterious of all, with strong desire have I desired thee; therefore shall I tell thee thy salvation. Think of Me, worship Me, sacrifice to Me, pay Me homage: so shalt thou come to Me... I promise thee truly, for I love thee well. Give up all things of the law, turn to me only as thy refuge. I will deliver thee from all evil. Have no care! (Gita 18 64-66, quoted p. 130 and p. 133). True, these words are put into the mouth of a mythical hero. Krishna is no historical figure. Yet someone lived who rose to this new height of understanding.

These trends in Indian religion are contrasted with the Old Testament traditions and emphases—the intensely personal God operating in and through His people in history; the whole movement of history, and the looking forward to an 'eschaton'.

There is an informative and profound chapter on 'Prophets outside Israel', dealing in some detail with Zoroaster, and contrasting his views with later orthodox Zoroastrianism. Krishna encourages all religions, but here is a prophet who is on fire for Truth, and against all followers of the Lie. In this study we learn that the

classic dualism of orthodoxy was not basic to Zoroaster's own thinking, because of his strong convictions about God as holy, righteous and good. Here is the voice of prophecy, not as in India, the voice of philosophy, and at seven specific points we have fundamental doctrines proclaimed by Zoroaster with prophetic fire six centuries before our Lord, which have become part of our Christian heritage. (p. 148).

Mohammed is also dealt with—very understandingly, in the same chapter but Prof. Zaehner deals with "the stumbling block of the Arabian Prophet" in a lengthy appendix, because he believes this is usually a weak spot in any Christian approach to Islam. He has some pointed comments about Dr. Kraemer here (p. 195 cf. also p. 172) and points out that the Muslims have a stronger case than Christianity if it comes to a 'biblical' religion. I think Prof. Zaehner is a little unfair to Dr. Kraemer's 'Biblical realism'. Kraemer does not base his faith on a book in the way suggested (p. 196). But the whole chapter on Islam takes up the chief misunderstandings in Islam about Jesus, especially the 'son of God' title, and points out that the Christian interpretation of the Logos can accept the Muslim conception of God's *amr*, *kalima*, and *qawl*. Besides providing us with very informative and scholarly chapters on Indian religion, including Buddhism, Zoroaster, Mohammed and the Koran, Prof. Zaehner discusses the contrasts in religions, especially the contrast between the Indian tradition, and the Jewish. In the last chapter *Consummatum Est* he defends the real 'praeparatio evangelica' as having taken place among the Asian nations, rather than in the philosophic traditions of Greek civilisation. (But in fact, did it? Greek civilisation provided a cultural expression for the Hebrew-Christian revelation. This was not a matter of choice for the early church—they had to come to terms with Graeco-Roman thought as Clement and Origen saw, just as Christianity has to come to terms with non-Christian faiths today). Zaehner's comment (p. 166) is "in the Christianity of Clement of Alex-

andria, Hebrew prophecy and Greek philosophy meet, and, except in the more extreme forms of Protestantism of which the 'Biblical realism' of Dr. Kraemer is a notable example, they have never parted company since". The crux of Prof. Zaehner's argument is in this chapter. His thesis is: "that Jesus Christ fulfils not only the law and the prophets of Israel but also the Prophet of Iran and the sages of India."

The strength of this approach seems to this reviewer to be in the emphasis it puts on the significance of man's life in history in God's purpose, and the way this can be used as an approach to other views, even the Indian ones. Modern Hindu writers are unhappy at a total rejection of this phenomenal world, either as illusion or as prison-house of an immortal spirit. It is this that has made some Christian thinkers in Asia feel that a new approach is necessary at this time. This may not be it, but Prof. Zaehner puts us in his debt for this 'Essay in the comparison of Religions'. This is not 'comparative religion' of the old pattern. One gets the impression of being led 'into' a religion, feeling it, and seeing life through it, then appreciating how Christ can be presented as related to men's longings and felt needs in that religion.

I had the feeling that in his final chapter, relating basic Christian beliefs to the other faiths, the argument suffered through imprecision in the use of 'body' in discussing Incarnation and Resurrection (p. 189 c.). What shall we say, for instance, to this sentence: "to confirm the re consecration of matter He rises from the dead and ascends into heaven in bodily form" (p. 190), followed by appreciation of the dogma of the Assumption of our Lady for the same reasons. One has the feeling that here the author is too bound by what Tillich calls a kind of divine-human-nature chemistry," and that some demythologising would help. But this is a fine, suggestive and fruitful book by the Spalding Professor of Eastern Religions and Ethics at Oxford, being lectures (now expanded) given at the University College of

Wales at Aberystwyth in 1957. By all means, have it in your library.

J. R. F.

The Mind of St. Paul. William Barclay. Collins. London 1958. 256 pp. 16s.

Dr. Barclay has many gifts and graces, and this book reveals a number of them—his classical and Biblical scholarship, his clear exposition of the meaning of words, the use of apt illustration and a simplicity that is the mark of a great scholar. All these combine in this book to illuminate the mind of St. Paul.

This is not "an exhaustive and complete Theology of Paul", and the author disclaims (p. 7) any such notion, but as an introduction to Paul's own thinking, with a scholarly exposition of the key words and a minimum of 'theological English', this will be a very serviceable book in Asian theological schools. It combines the two desiderata mentioned at the South-East Asia Theological Librarians' Workshop (159)—scholarship and a simpler English.

This doesn't mean the English is as simple as it would need to be for all students using English as a foreign language, but it is 'simpler', and more adapted to our needs than most.

Chapter 2 on Paul's Greek world, as opposed to his 'Jewish' world, is a good example of the way Barclay's knowledge illuminates the "backcloth of history", to make us see the significance of a city like Tarsus. So chapter 8 is a good example of the way Barclay deals with key words, as he examines the six great metaphors of Paul's thought in relation to the work of Christ.

This respect for the historical usage of words is something we need in our churches in Asia, against a too easy repetition of the New Testament terms, as they have come to be used in this or that brand of theology, as a means of dividing orthodox sheep from liberal goats—or vice versa.

A useful book to have in our libraries.

J. R. F.

A Light To The Nations: An Introduction To The Old Testament, Gottwald, N. pp. xxiv & 615, New York: Harper and Brothers, 1959; US\$6.50

As an introduction to the O.T., this book certainly represents a departure from the norm. It is, in fact, not only an introduction to the literature of the OT., but also, in a single volume, an introduction to the history and religion of Israel as well. It will also pass muster in the undefined realm of OT. theology.

Just because it is an up-to-date combination of these several subjects of OT. study by a well-known scholar and teacher, the book is important. It is the kind of thing for which other teachers are always on the lookout. It provides the survey approach and content which characterize a good textbook. Like Bernard Anderson's *Understanding the Old Testament*, which it closely resembles, *A Light To The Nations* is admirably suited to those who seek a synthesis of OT. disciplines and knowledge.

The general framework of this introduction is historical. There are chapters for each of the familiar phases or periods of Israel's history from "The Fathers of Israel" to "Reconstruction under the Hellenists". As the literature of the OT. is discussed in this framework, the approach is naturally a chronological one in contradistinction to the usual analysis of the separate books according to their canonical arrangement. In this sense, Gottwald's outline of the literature is reminiscent of Bewer's *The Literature of the Old Testament*, (1922, Columbia Univ. Press) and could be described as a contemporary projection of the latter.

The historical outline is preceded by several chapters of special value. The author begins his book with a very helpful discussion of the characteristic viewpoints and attitudes with which people generally read and study the OT., and makes his own position or "angle of vision", as he calls it, clear at the outset. He maintains that objectivity must be balanced by empathy. In a second introductory chapter, Professor Gottwald intro-

duces his readers to "the ancestry of the OT." with a good, although brief, discussion of oral tradition and literary types, together with an introduction to matters of canon, text and versions. In a chapter entitled "The Old Testament World", we find a good description of the geography and the general historical patterns of the ancient Near East, illustrated by an excellent series of maps and charts.

There is, furthermore, an appendix containing valuable samples of Near Eastern texts relating to the literature, history and religion of ancient Israel. A chapter-by-chapter bibliography and a helpful glossary round out a variety of features which make this a good and useful text.

In my own opinion, Anderson's *Understanding The Old Testament* plays a fine David for this volume's Jonathan. The books are complementary. The possible shortcomings of Anderson's discussion of the literature are overcome by Gottwald's fuller coverage of this aspect of OT. study, while Anderson's presentation of Israel's historical faith is not quite matched by the introduction under review. Side by side they should prove valuable to teachers and English speaking students of the Bible in Southeast Asia.

C. H. CLARK,
T.T.C. Singapore.

Christian Baptism, edited by A. Gilmore, Lutherworth Press, London, 1959. pp. 343. 27/6.

This book, written by 13 Baptist authors, is a joy to read. Of course not all 13 studies are equally interestingly written. I was most enthralled by the historical part. But in general it can be said that this book is a joy to read. Not only by reason of the style, but also by the "Gründlichkeit", that seems to be the device of the authors while writing their part—though too little space often compels them to seek the *multa* more than the *multum*. The most appealing quality of this book is the frankness of these British Baptist ministers, who don't shrink from laying open the weak points in the Baptist view and practice where necessary.

Concerning this last quality there are great dissimilarities among the essayists. Some of the contributions are distinct apologies, defences of the Baptist view on baptism, over against other views. Other parts are efforts to re-think this topic as objectively as is possible. Especially the essay of Rev. Neville Clark on the Theology of Baptism is to be mentioned in this connection (e.g. page 324 sq.). It is evident that this book is from younger British Baptist ministers (see cover).

Thus the conclusion can be given: This is an honest book, a good book for pro-"paedo-Baptists" (term of this book) to put them to think again, but also for Baptists, to examine their 'secure' positions. Here we have not a thetic explanation of the Baptist standpoint, but a re-orientation.

Some remarks will be put here only to show that this book has been well read!

(1) Advocates of infant-baptism are nearly exclusively seen as those who found it on the *ex opere operato* opinion, or at least on the view that baptism, is effective, that it *gives* grace. Probably it is coherent with the writers' own view, that grace is effective (page 62, 70, 148 etc.) Thus there is no discussion—or at most *en passant*—with those, who have the conviction, that baptism is a sign and a seal of the covenant of JHWH with Israel (and so also with Israel of the N.T.) as one people of the covenant, which includes the children, already before their being baptized. Otherwise the position of the children in the covenant, their membership, or the absence of it, would have been discussed too.

(2) The opposition made here between Israel as a nation, a race, biologically speaking, on one side, and the New Testament church as the "inner" Israel, a believing community on the other, so that the opposition between circumcision and baptism can be typified as "impersonal-racial" and "personal-corporate" (p. 63 sqq.) needs a broad and strong argumentation, because of the many words in Holy Scripture, which point in another direction. (e.g. Jer. 4:4, Romans

2:28).

Other remarks could be made, but a book review is not a discussion. The above may be enough to encourage the reading, critically reading of course, of this book. It is good to breathe the fresh air of this book which culminates in the last paragraphs. The writers question the justifiability of upholding separation at this point in the name of the One True Church. They show a better way by stressing the unity of the church, which implies an absolute command, and by recollecting that our most cherished possessions are in God's sight but empty vessels. "A church that settles on its past and closes its mind to new truth thereby seals its own death warrant."

In this manner the interchurch discussion can be held with hope of progress. In this manner we can pray for God's guidance and blessing on our oecumenical efforts.

R. SOEDARMO,
S.T.T. Djakarta.

The Preacher's Calling to be Servant.

D. T. Niles. Lutterworth 1959.
144 pp. 12/6.

These are the Warrack Lectures given in Scotland in 1958, and are the third series of lectures given by the General Secretary of the E.A.C.C. on the work of a preacher—the earlier ones being the Bevan Memorial Lectures in Australia 1952, and the Lyman Beecher Lectures at Yale, in 1957. (See following review.) As "D. T." says in his own introduction, the controlling factor in all three series has been "the limitations which the Gospel sets on the preacher because it is the Gospel of Jesus Christ". In these lectures, the "givenness" which is so much a part of Dr. Niles' thinking and preaching is "the proof of what we preach is promised to us"—there is no other guarantee of the truth of our witness except it is caught and held within the witness of the Holy Spirit to Jesus Christ.

This is not just a book *about* preaching and the preacher. It *is* preaching, and we are listening to a preacher, and for this reviewer to read

this book was to be 'caught and held within the witness of the Holy Spirit to Jesus Christ'. The dominant thought of 'the servant' runs through the five lectures, presented with powerful insights into Biblical truth, and arresting sentences that awaken and judge. "It is damnably easy to serve—but it is not easy to be a servant". "Benefactors are bureaucrats. A bureaucrat is also engaged in service but he himself is not a servant but a boss". Or, referring to the boiling mud of Rotarua in New Zealand: "There was something incongruous about cooking one's dinner on a volcano; but not more incongruous than seeking to harness the power of Jesus Christ in order to run one's life. The whole aim of religious preaching is to make God relevant to men, to domesticate Him and make Him serve men's needs. The aim of Gospel-preaching, on the other hand, is to make men relevant to God, and to win them for the service of God's purpose."

What D. T. has to say is not addressed only to 'professional preachers' but to all Christians, who must share in the ministry of the living Christ, and bear a part in mediating Him to the world. This can only be done as 'servants' of one who is at work in the world, and is Lord of the world, so that those who will follow Him are "almost winded, keeping pace with Him".

This is a book for all responsible Christians. It will judge them, and make them humble, then fill them with wonder at the destiny to which they have been called. It should be a 'must' for senior theological students, and pastors. Bishops, moderators and other benefactors should find means of presenting copies to their clergy—not without reading a copy first.

The Preacher's Task and the Stone of Stumbling. D. T. Niles. Lutterworth 1958. 125 pp. 12/6.

The Dean of Yale Divinity School, where these lectures were delivered, describes them as "brilliant"—"not lectures in comparative religion, as the chapter headings seem to indicate.

Rather, as the lectures proceeded, both a vaster and a more precise picture of Christianity emerged: Christianity in its encounter with the other major religions of the world, but also Christianity in its essence and its uniqueness. And at the very center of the stage of the world emerged the picture of Christ." (Preface p. 10.). 'D. T.'s own intention is to "share an understanding that has come to me about the preacher's task as a result of many years' experience of evangelistic contact with friends who are adherents of other faiths". (p. 14). Simply because the preacher's task is seen against the background of faiths that find various stumbling blocks in the Gospel, and because these various 'refusals'—of Hinduism, Islam, and Buddhism—are typical human 'refusals' anywhere, there is a world-wide relevance to what D. T. has to say. He says it pungently, and he says it to Christians everywhere, not just to 'professionals', for "to be a Christian one has to be an evangelist, and the only way to believe in the Gospel is to witness to it." (p. 100). Like the later volume also reviewed in this issue, this book is strongly recommended for use in Practical Theology classes, and also in courses on "the Gospel and other faiths".

Guilt and Redemption. Lewis J. Sherrill. John Knox Press, Richmond, Virginia. Revised Edition 1957. pp. 255. US\$3.50.

The material of this book was delivered as lectures in 1945 and the book itself revised by the author in 1956, shortly before his death. It springs from a twofold conviction of this wise, experienced and well-beloved educator—namely, that "Christianity has the most penetrating and the most constructive solution ever offered for the tremendous problems arising out of human guilt", and that "Christians of our own day commonly are trying to use the resources of the Christian gospel and the Christian church without facing the depths of the guilt from which that gospel promises to redeem us." Like so many today, Professor Sherrill has been concerned with the problem

of communication where traditional terminology serves too often to hide Christian truth instead of revealing it. To meet this, in terms of a radical appreciation of guilt, we are first brought to a deeper understanding of "the dilemma of antiquity"—are the gods or men themselves responsible for the conflicts in the human soul and society? This introduces us, in the passing, to Babylonian thought, Vedic religion, American Indian and Aztec myths, before dealing at length with Greek thought from Homer to Plato and Aristotle.

Then comes the "strange story which has unfolded since the Renaissance"—modern man's attempt to understand himself, with particular reference to 'academic' psychology of the 19th and 20th centuries—with the basic premise that man is an object in his environment, to be studied experimentally and quantitatively—but more especially to 'depth' psychology which takes its point of departure, not from the environment, but "from the plight of actual persons who are ill". A 'clinical' chapter on "guilt as fact and feeling" leads on to one on "the outcroppings of guilt"—anxiety, hostility, eros love, appeasement, etc., to show that guilt arises out of "malignant human relationships", a whole nexus of relationships for which in one sense the individual is not responsible, yet in which he responds with anxiety, hostility and guilt, and cannot escape responsibility.

In this situation, Professor Sherrill maintains, deliverance can come through new dynamic relationships created by the Gospel, mediated by any person capable of bringing the *agape* factor into relationships grown malignant by the presence of the 'destroyers'—guilt, anxiety and hostility, and willing, in the words of one psychotherapist, to go down into that "person's own private little hell with him". The significance of the Cross of Christ, the Spirit of Christ and the Body of Christ is brought out against this, and the reader is brought to share in the author's conviction that "Christianity is a breathtaking religion when one senses the enormous sweep of its conceptions, the depth of its

insight, and the daring of its proposals". (p. 160) "And Christianity puts its offer to heal the guilt of man in a cosmic and eternal framework, as psychiatry by its own nature cannot do." (p. 161).

Of particular and practical importance is the danger Professor Sherrill points out—that "the redeeming faith in Christianity is constantly in danger of being rendered impotent or even of being destroyed by the two culturing mediums which are needed to keep it alive. One of these is theology, and the other is the church." (p. 183) This is a "displacement of faith" that we know well in Asia too, and Professor Sherrill speaks to our condition here, as indeed in the whole of this illuminating and helpful book, a fine legacy of a penetrating mind and a loving heart. Highly recommended for preachers, pastors and Christian educators, whether of the theological variety or not!

The Battle For The Soul. Aspects of Religious Conversion. Owen Brandon. Hodder & Stoughton. 1960. 96 pp. 4/6.

This has none of the depth of Professor Sherrill's work and goes its way in a rather pedestrian fashion. Also for the church in Asia today, it is too much set in terms of evangelism and conversion in England, even though it is "post-Christian" England. The writer admits "contemporary evangelism is making very little impact on those outside the church." On the basis of his researches, Mr. Brandon says, "The formative influences of the Christian home and familiarity with the theological and ritual content of what we here term "institutional religion", are shown to be the most potent factors in conversion." (p. 51) This obviously can have less to say to a predominantly non-Christian situation than say, studies of conversions dealing more definitely with the non-Christian or anti-Christian in England.

The five pages "Towards a Theology of Conversion" leave one more than dissatisfied. Perhaps the most interesting parts of the book are the references to Erik Routley's *The*

Gift of Conversion, William Sargent's *Battle for the Mind*, Underwood's *Conversion: Christian and Non-Christian*, and Bernard Citron's *New Birth—A Study of the Evangelical Doctrine of Conversion in the Protestant Fathers*.

Conversions—Psychological and Spiritual, D. Martyn Lloyd-Jones. I.V.F. London. 1959. 40 pp. 2/-

This is a critique of Dr. Sargent's book, *Battle for the Mind*, referred to by Mr. Brandon, and is the substance of an address given at a meeting of Christian ministers under the auspices of the Evangelical Alliance. Hearing that many had been disturbed by Dr. Sargent's thesis that beliefs, good or bad, false or true, can be implanted by the use of appropriate stimuli and techniques of a psychological and physiological kind, he sets out to criticise these views.

Dr. Lloyd-Jones does this job well and his points about the historical facts that created (and create) faith and conversion in normal persons, without psychological techniques or conditioning of the Pavlov sort are well taken. His criticisms of Sargent's position are sound, so also are his criticisms of certain features in modern evangelism, especially among so-called "evangelicals" as he tries to see the positive value of Sargent's study.

Back of this problem is the 'dilemma of antiquity' with which Professor Sherrill deals—man's responsibility in relation to his environment. For deeper treatment of this we refer readers to Professor's Sherrill's book.

The Christian Approach Series. London, Edinburgh House Press. 2/6 or 2/10 post free.

No. 1 *The Christian Approach to the Hindu*. Jack C. Winslow.

No. 2. *The Christian Approach to the Jew*. H. L. Ellison.

No. 3. *The Christian Approach to the Buddhist*. George Appleton.

No. 4. *The Christian Approach to the Communist*. Edward Rogers.

No. 5. *The Christian Approach to the Muslim*. G. E. Marrison.

This is an admirable series of small books, each just over sixty pages, justifying the editorial claim "to give an objective and sympathetic account of other religions with a view to promoting deeper understanding of them". In general, the larger part of each book sets out the facts and the historical background of these other faiths, and the series can be highly recommended as up-to-date introductions to the religions by men who have had direct "encounter" with them, and are acquainted with the most important books in the different areas. Theological students could use them as straight-forward introductions, and guides to further reading, and laymen or women in the churches would be helped to a better understanding of what these other faiths are about, in a day when this is not an academic question but a vital issue for the Christian Church and its world mission.

There is also much to remind us of the need for a deep penitence on the part of Christians for what has happened at various times in the past. This is particularly clear, I think, in the past encounters between Jews and Christians, and between Muslims and Christians. The approach to the Communist—and it is very fitting to include Communism as one of the non-Christian faiths today—also calls for Christian humility and penitence, as well as for understanding and challenge.

The special problem of the "Christian approach" is in most cases dealt with in a single chapter, and some might expect this section of each book to have been longer, but the series is concerned to indicate Christian attitudes in approach rather than deal at length with the various aspects of "encounter".

Any "Christian approach" must be sympathetic and understanding in relation to the "truths" of other faiths, yet at the same time be quite clear that the basic problem is not one of accepting "truths" but "the truth" in a Person, and obedience to Him. The series is a good effort to work this

out. The reviewer liked particularly the sensitive handling of the Jewish question. What Mr. Ellison has to say about "the Jew and Jesus", for example, challenges both Christian theology and Christian living.

Glad Encounter. Jesus Christ and The Living Faiths Of Men.
George Appleton. E. H. P. 1959.
88 pp. 5/-.

There are lots of good things in this little book, particularly in the emphasis on a new attitude to men of other faiths, as (p. 78) "we can love men into the Kingdom of God, even if we cannot preach them into it. This means a new attitude to the Buddhist or the Muslim or the Hindu or the simple animist or the Communist ..." and (p. 70) "If we try to present Christianity as the best of all religions, we are putting Christianity in the same category as other religions. Our task is to present Christ." The statement "we have to relate the Gospel to the experience of people of other faiths, to enter into their thinking, their hopes and longings, until at last we can present it in terms of Buddhism or Islam or Hinduism so that it appears as good news."

(p. 67) is an imperative for evangelists and theologians in the areas of non-Christian faiths. But in a large measure, this is what the book fails to do. It is more a presentation of the major aspects of the Christian faith as presented to Christians or Christian enquirers, with particular reference to the wider world of non-Christian faiths. It is not so much a consistent attempt to interpret Jesus Christ as good news to men of other religions, as a successful attempt to make Christians aware of what is demanded of them, in encounter with men of non-Christian faiths. Where so many Christians and theological students in Asia are second or third generation Christians, this little book has a lot to say that rebukes and challenges. Mahatma Ghandi's advice to those who would work as Christians in India has a wide application: "Be a little more like your Jesus. Teach your converts that when they become Christians they do not cease to be Indians. Don't water down your religion; don't reduce your demands; hold your people up to the highest". (p. 57) A good little book for study groups in churches.

J. R. F.

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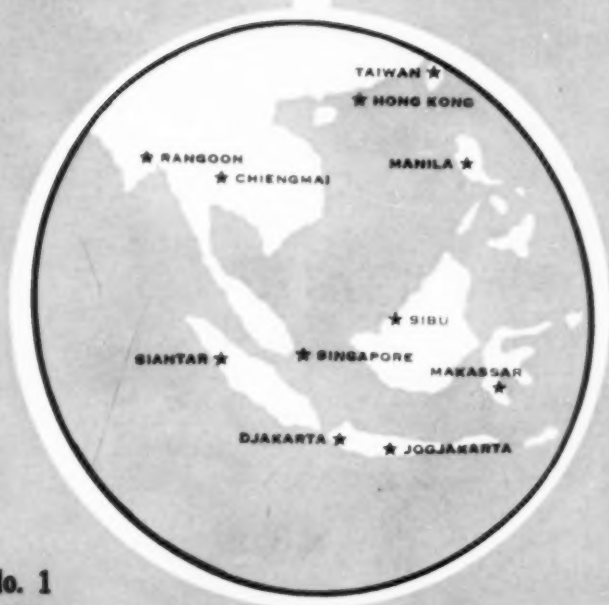


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